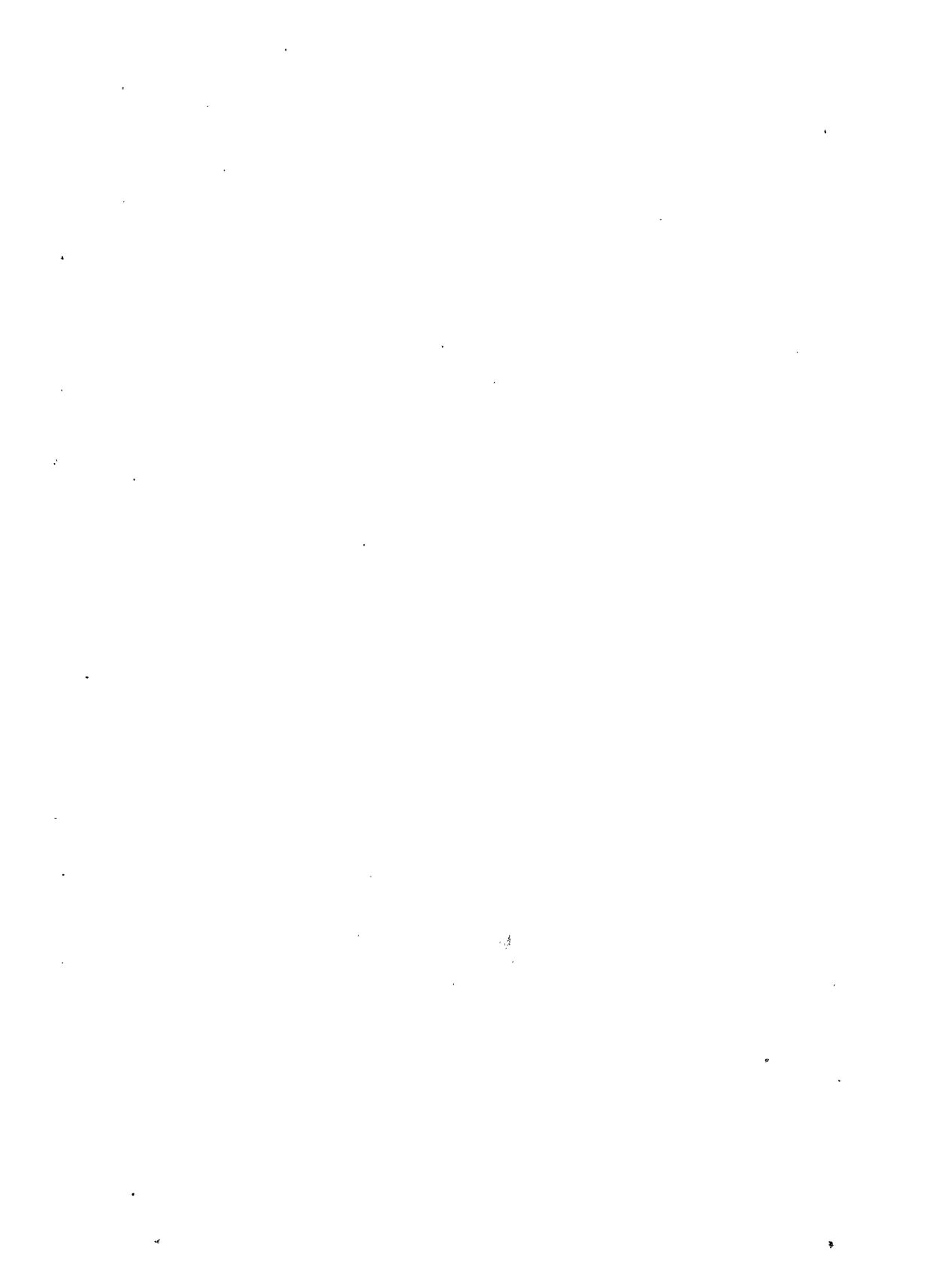


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*For the Study and Encouragement of Arts, Science, History and Literature
in relation to Burma.*

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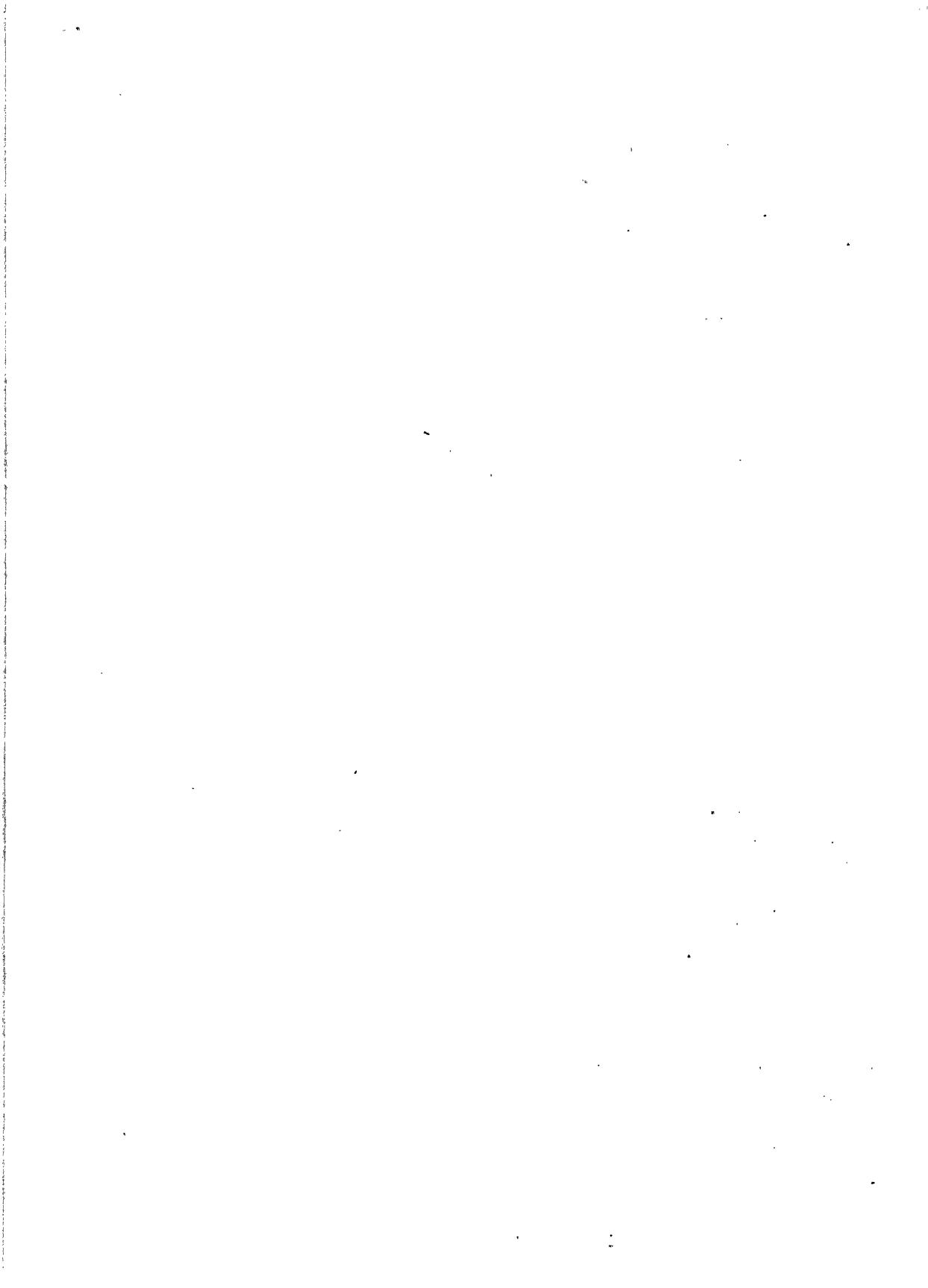
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JOURNAL OF THE BURMA RESEARCH SOCIETY.

Vol. XX, Part I.

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SPINNING MAGIC.¹

Most of what I shall have to say to you to-night concerns the arts of carding, spinning and weaving and some superstitions connected

ERRATA.

JOURN. BURMA RES. SOC., DEC. 1929 ("ON OR MYIT AND SHE POK".)

Page 57, last line of notes read "*postpiration*".

Page 58, line 3 of notes for "Hef" *read* "Heft".

Page 60, line 6 for "utetrance" *read* "utterance".

.....24 for "*Einsatzhöie*" *read* "*Einsatzhöhe*".

.....2nd line from bottom (notes) for "Zurn" *read* "Zur."

Page 61, line 20 *read* "^vpub-ce".

.....26 *read* "^va-ni aunt, but T. ^va-ne, ^vmi man as against T. ^vmi".

Page 62, line 3 of notes *delete* "(wing to wing, square to square)".

Page 63, line 26 after "upwards" *add* "or downwards".

Page 65, line 5 *read* "^vcâ: to eat".

.....29, for "^vcui:" *read* "^vcui:".

..... for "^v*cög" *read* "^v*cög".



SPINNING MAGIC.¹

Most of what I shall have to say to you to-night concerns the arts of carding, spinning and weaving and some superstitions connected therewith. These arts themselves are not of the first importance nowadays and the superstitions, you may think, can hardly be worth investigating. But I would ask you to consider this point of view: the very fact that these are declining arts makes it the more desirable to place on record information about them. We live in a country where there is still a good deal of hand loom weaving and where not only the spinning wheel but the primitive spindle is still in use. Facts about them are a kind of living history. And to you, as members of a literary society, I submit that a knowledge of primitive arts and of superstitions adhering to them will be found of some value in interpreting ancient literature.

But my reason for taking up the subject of spinning magic was that it interested me. Certain superstitious practices prevailing among the Taunghas and others came to my notice. I start therefore, with an account of the Taunghas. A good deal of it is irrelevant except as giving you the background of the picture. But so little is known of this people that I thought I had better act on the principle expressed in the Burmese proverb, *poyin po, ma lo-ze-hnin*.—better excess than deficiency.²

The Census of 1911 (Part I, paragraph 307) contains a note on the Taunghas in which it is stated that there are just under 7,000 of them in Pakokku and over 10,000 in Akyab but that the relationship between the two branches has never been determined. The Pakokku Taunghas are said to be a Chin tribe who have adopted Buddhism. In the 1921 Census the Taungha language is shown as belonging to the Kuki-Chin Group and the number of speakers as 6,253.

I confine myself to the Pakokku Taunghas who live in the glens running up to the Chin Hills on the western borders of Pakokku. You find some villages which are entirely Taungha, some in which Taunghas, Burmans and Chins live happily together. I have not time to say anything about the Taungha language. But it is worth noting that throughout the Taungha area—the Yaw country—what is apparently an old pronunciation of Burmese has been preserved. It is very difficult to follow—and well worth study.

You have probably heard the various stories of the origin or original habitat of the people. The story of Maung Tin Tè whom they claim as the first notable Taungha connects them with Tagaung in Mogok.

(1) A paper read before the English Association, Rangoon, on August 9th, 1929.

(2) See also Pakokku District Gazetteer, A volume, and "A short Account of the Taunghas" by U Than Tin in J. B. R. S. Vol. XVIII, Part I, 1928.

The Glass Palace History (I 211) and Mg. Kala (I 153) say that Mg. Tin Tè was the son of a blacksmith but the Tauntha story is that Tin Tè himself was an expert maker of *dahs*. On one occasion he took a *dah* to be presented to the king (presumably Thinlikyaung). The gift was rejected and Tin Tè backed out of the presence in a squatting posture dragging the *dah* over the floor. It was afterwards found that all the floorboards were cut through. One implication of this story should not be missed. It is that the Taunthas claim to have learnt how to work metal by the 7th Century A.D. The art of metal working is one of the tests of emergence from the Neolithic Age. Another is the use of cattle in cultivation and the Taunthas have probably used cattle for ploughing ever since they settled in their present location. It is curious to find from an old Chin song, that the Chins have picked out the use of cattle and metal articles as points in which they were behind the people of the plains.

“The Kawl work their fields with cattle,
The Kawl race, all of them, are prosperous.
On their houses gold is laid, bright as the sun,
They have loud-sounding gongs in rows, pleasant to hear.”

(Kawl is the Myittha or Kale River, Kalemyo is in Chin Kawlpi. The name of this town, in old days an important fort guarding the main route to Burma, was extended to include the whole of the plains country.)

There is another story that the Taunthas originally inhabited Sampanago (like Tagaung, in Mogok).¹ They were a ruling tribe and the Shans were subject to them. One day a Shan borrowed a fishing hook from a Tauntha. The line was bitten and the hook carried off by a fish. The Shan offered a substitute but the Tauntha insisted on having the original hook. The Shan contrived to catch the fish in a net and restored the hook, but he bore a grudge against the Tauntha for his unreasonable demand. By and by a Tauntha came to borrow an earthen pot from a Shan. The Shan heated it, the unthinking Tauntha picked it up, dropped and broke it. The Shan demanded the original pot which the Tauntha could not of course restore and war was declared. The Taunthas were defeated and driven to Mount Popa and thence to Rangpya in the Haka subdivision of the Chin hills. It was agreed to decide the contest by a shooting competition. Arrows were to be shot into a rock. The Taunthas used their iron tipped arrows. The Shans tipped their plain bamboo arrows with wax. These stuck on the rock and appeared to penetrate it and the victory was with the Shans. The Taunthas afterwards succeeded in making the Shans drunk and beheaded them. They then left the hills and settled in the country they now inhabit. It should be noted in passing how persistent is the mention of metal in the accounts of all these happenings.

(1) This and the following paragraph are based on information supplied by Mr. Silas San Wa, who has held charge of the Gangaw and Pauk subdivisions of Pakokku district.

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The Taunghas are now Buddhists but old beliefs survive. Thus there are traces of totemism. One clan will not kill the *Wayaung* : *hnget mè gaung* : *byu*, another will not kill the *Wayaung* : *hnget pyu*;¹ another will not kill the imperial pigeon. There are other totems but I regret I am unable to give you a complete account of them.

Nat worship is universal and this is the account I collected of it in Saw township. I am not sure that it is true of the whole area. There are *nats* of the clan, village, fields and house.

Each household belongs to a clan or sect hereditarily devoted to the worship of a *nat* (*rè*)² to whom either pigs, cattle or dogs are sacrificed. Thus the Nathwet and Longshi clans sacrifice pigs : the Patnu, Ponggang, Kokkhang and Mon-tong cattle, and the Khwashe and Khwale dogs. Intermarriage between clans is allowed : after marriage the woman gives up the worship of her clan *rè* and adopts the worship of the *rè* of her husband's clan.

The clan nats to whom dogs, cattle and pigs are sacrificed are respectively :—

Law-lu (*Law*=*yā*, dry cultivation, and *lu*=head. In spite of his name, Lawlu is not a *nat* of the fields, though sacrifices to him are always made in the jungle.)

Sum-rè (*Sum*=ox or cow.)
Wu-rè (*Wu*=pig.)

The village nat is one or other of
Khwa-rè (*Khwa*=village.)

Mo-nat (*Mo-nat*, I think, may have originated in a Taungha mistranslation of their own language. For *Khwa* means village and also in the expression *khwa raw*—it rains—it=“the sky”, Burmese *mo*.)

There are *nats* of the field—nameless, so far as I was able to discover—to whom offerings have to be made before the gathering of potatoes (yams) or pumpkins begins. If other crops—sesamum, Indian corn or paddy—be grown, no offerings are necessary. Until the offerings have been made, the fruit does not belong to the owner of the land and any stranger can help himself to it without committing theft.

The house *nats* are *Ing-rè* and *Ahin-gan-bwan* (Burmese *ein khin bun*.) *Ing-rè* is the guardian of the house while *Ahinganbwan* is specially concerned to punish the family if they allow visitors to behave in an improper manner.

(1) *Wayaung hnget*; “birds of the genus *garrulax*” Judson, Stevenson’s Edition.

(2) In Tilin Township the word is pronounced *rai*.

Each of the two house *nats* has one of the outside posts of the house appropriated to her—they are both ladies—Ing-rè the second post from the corner at the guestroom end and Ahinganbwan the next. The next post to that is appropriated to the clan *nat*, Lawlu, Sumrè or Wurè.

There are no regular offerings to nats, with the exception perhaps of those of the field and village. The proper offering to the latter is one chicken, one or more eggs and a pot of liquor from each house but nowadays he does not always get the full number of chickens.

As already stated, offerings are made to the field *nats* before harvest. In the case of other *nats* sacrifices are made when their protection is required or their wrath to be placated.

Two important functionaries are regularly consulted before offerings are made.

(1) The Kali-din and

(2) The Pa-hsan

The Kalidin is a woman who practises divination by means of the *kali* (Burmese *hpale*) that is, the bow used in teasing cotton. Let us suppose a person thinks of going on a journey. He consults the Kalidin. She asks on what day he was born. She holds the string of the *hpale* on her two forefingers, half closes her eyes, turns to the east and addresses a nat, usually as Ashangyi, telling him that a man born on such a day of the week proposes to go on a journey and asking him, if it is likely to be advantageous, to make the bow behave in a certain way. The bow rises or falls or swings and the Kalidin is able to interpret its motions and advise the person consulting her. If there is sickness in the house the Kalidin is asked if the sick person will recover. She first ascertains by consulting the nat what is the cause of the illness—bewitchment, possession by an evil *nat* or what not. If recovery is predicted and the protection of a *nat* has to be invoked, the person interested then goes to the Pahsan and consults him as to what sacrifices or offerings should be made and how they should be conducted. If any animal is sacrificed the flesh is boiled together with rice and laid out on leaves till the Pahsan says the *Nat* is satisfied. The persons taking part in the sacrifice then eat it.

It seems that it is only Ing-rè or one of the clan *nats* that obtain sacrifices of one of the larger animals. A dog sacrifice to Lawlu is, as stated above, always performed in the jungle. But the sacrifice of a pig or ox is performed under the house, the animal being tied to the post appropriated to the *nat* concerned and liquor poured over it from the floor of the house. The post is smeared with the blood. Any bullock inadvertently tied to Sumrè's post by a stranger becomes the property of the owner of the house.

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Ahinganbwan is on the watch for injuries done to the house by guests and unless proper offerings are made, takes her revenge on some member of the family, usually by causing fever. She does not like a pregnant woman to lie down or a visitor to leave any of his belongings in the house. If the house-holder realizes that such untoward incidents have occurred, he demands of the visitor a small sum wherewith to make an offering of chicken, rice and liquor to Ahinganbwan.

Divination by means of the *kali* is the most common method. A pot of holy water, however, is also used. A third method is by pouring a handful of rice on a plate and watching how it falls.

- Now the first line of investigation that suggests itself is, how far are all the beliefs and practices which have been described common to the nearest neighbours of the Taungha, the Chins?

Certain essential similarities are obvious (1) Sickness is attributed to the influence either of *nats* or witches and a cure is hoped for by appealing to the protection of the *nats*; (2) the appeal is made by animal sacrifices; (3) at least one of the Taungha *nats* seems to have been borrowed from the Chins. The Chin *nat* of the *taungya* is *Lou doi* or *Lou shia*. Dogs are not invariably sacrificed to him but a dog is the most efficacious of all sacrifices and in case of a *taungya* which is exceptionally difficult to get a crop off, a dog is frequently offered either singly or in conjunction with other animals.

But the differences are almost as marked as the resemblances. There does not seem to be any trace of totemism in the Chin hills. The methods of divination are almost entirely unlike. The Chins divine the cause of sickness by feeling the veins or nerves on the wrist. They use the part of a branch on which a bird perched at dawn and practise other methods unknown to the Taungha. They do not use the *hpale*. Sacrifices of animals are made as requisite and there is nothing corresponding to the Taungha appropriation of clans to the sacrifice of a particular animal. This appropriation, it should be said, is not universal among the Taunghas at the present day. Chickens have to a great extent taken the place of larger animals.

The *hpale* is used for purposes of divination not only among the Taunghas but in the plains of Minbu and Pakokku.

The *wapachin* or *gunpachin*—the long conical basket in which the cotton is placed to be whisked by the *hpale*—is also used as a means of ascertaining whether it is going to rain or not. The first step is to invite the *nat*. The *wapachin* is held upside down on the fingers of three women who must be related as sisters or sisters-in-law. The *nat* is asked to indicate by moving the *wapachin* in a certain direction whether rain is going to come. Thus, in a village situated on a creek, the request may be: "Mo : ywa yin Chaung : nya pya. ba—if it is going to rain,

move up the valley." The basket begins to move and the women follow its movements, sometimes at a run. If a man asks to be allowed to hold it, he is told that it would not respond. The idea of producing rain always underlies these practices.

I have heard of this use of the *wapachin* in Kyaukse, ¹ Minbu, Pakokku and Magwe. In Magwe the *nat* invited is Po Aung Gyaw, the *nat* of the fields—the *nat* who makes the cotton grow, or his sweetheart in life Ma Bandi. In Minbu the *nat* invited is Ma Bo Me, the *nat* of the loom, an interesting person about whom I must digress for a moment to tell you something.

Of Ma Bo Me we know that she is the patroness of weaving and that she has a *twin* or cave at Shwesettaw, Minbu District, which is still visited by people who pray or wish to become skilful in arts and crafts. It is said that the sound of a person arranging threads for a warp (*yetkan shi than*) can be heard from inside.

Was she identical with Saw or Shin Bo Me who was queen to five kings of Ava in succession? Shin Bo Me was the daughter of Thin-gathunge (Hmannan I 445 and Mg. Kala I 402) or Thihathu-nge (Mani-ratan-abon 182 where it is shown that she was a niece of King Minkhaung). Minkhaung married her at the age of eight when she was so small that she had to be stood on a heap of gold knee high, for the coronation ceremony. I need not recount her whole history which is given fairly fully by Harvey. The following two incidents seem to point to her identity with the lady of the loom.

(1) King Minkhaung's female elephant Hpogaung Yinma², starting from Ava when the hens came off their roosts could reach Pagan as the hens went to roost, and the king riding this elephant used to visit the Shwezigon pagoda at Pagan twice a month. On one occasion the Worthy Person of Tetthe (two miles south-east of Nyaungu) asked for an offering of the revenue from weavers' reeds in Pagan. (*Pagan we yetkan : yin khun*³) Burin Min Khaung said "There is my lady the queen. I will speak of the matter to her". The priest said, "Is the sovereign lord under the governance of a woman?" When the king reached home and their majesties were alone on the couch, he told the queen of his

(1) Either in Ebya or Mekkhaya or the Myitnge river. To the best of my recollection the *wapachin* was said to be held by women of Talaing descent. Its use, however, was obsolete in 1919. Both these villages are situated at the tail of the Zawgyi irrigation system and water supply is, or was uncertain.

(2) Presumably so named because captured at Hpogaung in Insein district.

(3) I formerly took *Khun* to mean "seven". The interpretation now given is taken from "Niti Mala" by Ledi Pandita U Maung Gyi, Dagon Magazine, September 1929, page 145.

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encounter with the Worthy Person. Queen Shin Bo Me said, "It is only that he is a priest. Were he a man he could be executed". A second time the king and queen went to Pagan together. The Worthy Person of Tetthe came again and said, "Lady, Your Majesty said I should be executed. Let it now be done." The queen said, "I dare not." When they reached the palace they were ill at ease for that the Worthy Person of Tetthe had heard jesting words said in private. Afterwards they called a clever Fasting Person and caused him to make enquiries. He reported that the Tepathin *nat* (Thonbanhla-the lady guardian of the Tharaba gate at Pagan - Hmannan I 358 and Taw Sein Ko, Archaeological Notes on Pagan p. 16) continually attended on the priest. They made offering to him, that is, remitted the revenue from Pagan weavers' reeds. The king and queen again went to Pagan by river and on the way back, when the golden raft grounded on a rock, a female *nat* pushed it off. (Hmannan II 9.)

This is, I think, the only passage in the chronicles connecting Queen Shin Bo Me with the loom. What the connection was we cannot say. The reed revenue may have been assigned to Shin Bo Me and such an assignment would naturally be made on account of a particular interest taken by her in weaving.

(2) The Chronicles also contain passages connecting Queen Shin Bo Me with Shwesettaw or Man Settawya, the sacred footprint in the Man valley. (Hmannan I 164, II 70, 71, 75, 76.) Kyetaungnyo took Queen Bo Me and fled from the palace by night. They went down the Irrawaddy to Salin and from there made for Arrakan. Kyedaungnyo died at Pèlundaung. Queen Bo Me then thought of flight to the Talaing country but was advised to await events, that is the chance of marriage to the next king. She erected a fortification at Man Settawya. She was sent for and met at the mouth of the Man by Mohnyin Mindara, the new king. He felt her body and inquired about her health. Queen Bo Me's only reply was. "There is a smell of subjection." (*Kyun saw nan thi*). These words seem to indicate her unwillingness to go with him and a realization that she was not a free agent. The chronicles do not seem to contain any mention of Shin Bo Me's death but she was not queen to any king after Mohnyin. In the disturbances which began in Mohnyin's reign and which finally overwhelmed Ava, there would be plenty of opportunity for an enterprising woman to meet a violent end and so qualify to become a *nat*.

We have connected both Bo Me's with weaving and with Shwesettaw and it seems a reasonable inference that they were one and the same person.

Besides the magic use of the implements I ought to mention the magic and religious uses of the spun thread, which are general throughout Burma. When a magician wishes to question a spirit which has taken

possession of a person he puts a string round the person's neck so as to prevent the spirit's departure before the questioning is finished. If an evil spirit has to be driven out the patient is placed within a fence consisting of four posts and three rounds of cotton thread to prevent the entry of other spirits. (Mr. Nodder's collection No. 398). The *payeit chi* is cotton thread which has been placed over a pot of holy water while a priest prays for protection against evil. What may be called its legitimate use is as follows: It is drawn seven times round the house and pieces of it are tied seven times round the necks of the inhabitants. *Numerus deus impare gaudet*. But it appears to be necessary for the efficiency of certain charms, e.g. against gunshot, that they should be bound round with *payeit chi*. (Mr. Nodder's collection No. 396).¹

It is always interesting and sometimes very informative to trace customs and superstitions from country to country. I made no doubt of finding, in the reference books I had by me, plenty of parallels to the magic use of carding and spinning instruments. What little I did find I will refer to later but it amounted to practically nothing.

As text-books had proved a disappointment, it occurred to me that it would be worth while turning to ancient literature which was written when spinning and hand-loom weaving were universally practised. The only literatures accessible to me were those of Greece and Rome and my library is far from complete; and then it is only by chance that popular superstitions get mentioned in literature.² Thus in Burmese literature I am not aware of any mention of the practices I have described except one or two inaccurate and vague references to the *pahsan*: *Nat win pahsan*: for instance implies that the *pahsan*: is a medium whereas the truth is that he is an expert in ceremony. Then there is the proverb. "If you want to sleep become a priest, if you want to eat become a *pahsan*:" We have other information about the *pahsan* which enables us to interpret this reference but suppose the proverb occurred in ancient literature, how little we should be able to conjecture of its meaning.

This is the sort of difficulty we shall experience in dealing with references in Greek and Latin writers and I cannot hold out hope of being able to find anything more than hints that practices similar to those recorded from Burma prevailed. No doubt I should have been able to make more of my subject had I possessed annotated editions of all the

(1) The Rev. Mr. Nodder, now deceased, when Chaplain in the Andamans obtained from a convict a manuscript containing a large number of charms. He made it the basis of a work on Burmese black art, which was in process of printing at the Hanthawaddy Press at the time of his death. The Press are now considering the possibilities of publication.

(2) I do not think that Sanskrit literature would be found to contain many mentions of spinning and weaving; the high-born heroines of plays and epics would have demeaned themselves by practising these arts.

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works I shall quote. Points obscure in the text might have been explained by citation of parallel passages. I shall just have to ask you to believe that I have done the best I could with my limited knowledge and other handicaps.

It would be untrue to say that until the discovery of the power loom every family made the materials for its own clothes. The histories of Burma show that in the 14th century A. D. foreign cloth was freely imported. And four thousand years before that, at Ur on the Euphrates weaving was organized on a large scale for purposes of commerce (*Age of the Gods*, p. 130) Herodotus says (II, 35) that in Egypt the men did the weaving, which suggests work in factories rather than in the home, and in Greece, too, articles of clothing for which there was a large demand were made in factories (*Companion to Greek Studies* 554). But every Greek and Roman lady knew how to spin and supervise that and the preparatory processes and those activities are prominently mentioned in the literature, principally in the poets. I would remind you that little or no popular poetry has survived, so we hear mostly of work in palaces and great houses rather than in the poor man's cottage. Before we return to the subject of magic I want to satisfy you of the importance of spinning in the domestic economy in classical times. I will allow the poets to speak for themselves.

Let us begin with Helen, who eloped with Paris to Troy and for whose sake the Trojan war was fought. While the fighting was going on outside the walls of Troy, Helen was in the hall of the palace weaving a mighty web, a double-broad purple mantle and she wove into it many battles between the Trojans, tamers of horses, and the brass-clad Achaeans, which they endured for her sake at the hands of Ares. (*Iliad* III, 125.)

And here is another domestic picture of the same lady after her return to her forgiving first husband, Menelaus.

"From the scented, high-ceiled chamber came Helen, like Artemis of the golden distaff and with her Adraste who placed a well fashioned couch. Alkippe bore a rug of soft wool, and Phylo bore a silver basket, together with a golden distaff. The silver basket was edged with gold and ran upon wheels. Phylo set it by her lady and it was stuffed full of prepared yarn and upon it was laid the distaff holding violet-dark wool. And she sat upon the couch and there was a footstool under her feet and straightway she spoke and questioned her husband." (*Odyssey* IV, 121).

Let us now visit the island of Phaeacia, the home of the charming Nausicaa. Athene came to her bedside one morning in the guise of one of her friends and reminded her that the time for her marriage was

approaching and that her clothes needed washing. Nausicaa went to her father, Alcinous, and asked him to give her the wagon that she might take his and her brothers' clothes to the wash. So she spake for she did not care to mention the subject of her marriage to her father but he knew what she was thinking of and ordered the wagon. She went with her maidens to the river—the fairest she but all were fair—and met Ulysses and directed him to her father's house. She told him when he reached it to go right through to her mother “and she sits at the heath in the glow of the fire, turning the sea-purple spindle, a marvel to be seen, leaning against a pillar and her maids sit behind her. And my father's chair stands against the pillar, whereon he sits and drinks his wine like an immortal”. (*Odyssey VI*, 305).

When Odysseus comes to the palace he finds a busy scene. There are fifty maidservants. Some are grinding corn, some spinning and some weaving and the linen is so close woven that olive oil will not ooze through it. Such is the skill that Athene gave the Phaeacian women. (*Odyssey VII* 103.)

I need not remind you of Penelope's web on which she undid during the night what she had done during the day, *nocturno solvens texta diurna dolo*. And I have said nothing about the witch Circe because we shall have occasion to speak of her in a moment.

But I must quote from Apollonius Rhodius one of the few cottage scenes on record. He speaks of “the wool-working woman who turns the spindie by night and about her whimper her fatherless children denied their drink at the breast, and tears run down her cheeks as she bethinks her of her weary lot.” (*IV* 1062).

Spinning and weaving, or at least spinning was likewise, the main occupation of the women of Italy. Such epithets as *lanifica*, *domiseda* are of frequent occurrence in their epitaphs (Mommsen I. v.)

I am going to quote only two passages, reserving some which contain a reference to magic for quotation later. Tibullus writes to Delia as follows.—“But do thou, I pray, be true and always let a diligent old woman sit by, guardian of sacred propriety. Let her tell you stories and by the light of the lamp draw long threads from the full distaff, and around you let the maids, set to their toilsome tasks, gradually overcome by sleep leave off their work. Then sudden let me come, and let none announce me, but let me seem to have been sent to you from the heavens. Then, as you shall be, your long hair in disarray, run to meet me, Delia, with shoeless feet” (*Tib. I. iii*).

Ovid thus describes Lucretia spinning. I quote the passage as showing how naturally anxiety would lead women to sing sad little songs as they span. “By her couch there were baskets and soft wool and by a dim lamp the maids carded their allotted portions and she spoke in a

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low voice among them. "Haste ye, girls, for a cloak made by my hand must be sent right soon to my lord. But what news hear ye, for ye hear more than I, of the war and how long men say 't will endure. Soon mayest thou fall, Ardea! Thou art reserved for better men, vile town that keepest our husbands away. May they return! But I fear, for my lord is rash and cares not where he rushes with drawn sword. My senses leave me and I die each time the thought of my man fighting comes to me; and a cold chill clutches my heart." (Fasti II 745).

You will notice that the great lady, the mistress, is prominent in nearly all these scenes. We hear of her bullying her maids when her husband has annoyed her (Juv. VI 476), dabbing her eyes with the wool when she is having a cry (Prop. IV, VI 17), receiving presents of distaffs from friends, (Theoc. XXVIII). She never forgot her superiority. Here I cannot refrain from quoting the most arrogant line in all Latin poetry. "Do you prefer," says the poetess, "do you prefer a trull who carries the wool basket to Sulpicia daughter of Servius?"

Pressumque quasillo Scortum quam Serui filia Sulpicia. (Sulpicia IV). In the Greek Anthology, we find a number of dedications of spinning and weaving instruments by girls who were glad to be quit of them.¹

"The reed that sings at early morning with the swallows, halcyon of the looms of Pallas, and the heavy-headed, whirring spindle, smooth running twiner of the twisted thread, the bobbins and this basket dear to the distaff, guardian of the finished yarn and the clew—these things Telesilla, industrious daughter of good Diocles, dedicated to the Maiden Mistress of the wool-workers." (VI. 160)

The author of this epigram is Antipater of Sidon, a town well-known from early times for its weaving and embroidery (Homer Il. VI. 290).

But we must look for some definite association of magic with spinning, weaving or the preparatory processes.

In the first place, it may be noted that Pallas—Athene, Minerva—was the patroness of the arts and crafts and of song as well. "It is only by making their peace with Pallas," says Ovid, "that girls may learn to soften the wool and discharge the full distaffs. She also teaches how to run through the upright web with the shuttle and packs the loose work with the reed." The poet then mentions other crafts and arts of which Minerva is patroness and sums up, "She is the goddess of a thousand crafts : assuredly she is the goddess of song and if I deserve it may she be friendly to my endeavours." (Fasti III 817)

Now the Greeks and Romans could never dissociate song from incantation. "Song (cantus) brings corn across from a neighbour's land, song stops the passage of the angry snake, song tries to bring the moon

(1) VI. 47, 48, 174, 247, 289.

from her chariot and would succeed but for the noise of clashing cymbals¹ (Tib I, VIII, 16). Songs can loose the minds of men, stay the flow of rivers and turn the stars in their courses (Verg. Aen. IV 487). Song could open bolts and send doors swinging back on their hinges. (A. R IV. 41). So that when we have associated spinning and weaving with singing, it is only a short step to magic.

In seeking for proof of a belief in spinning magic, one thinks at once of the Fates (Moirai). They spin the thread of life for men at their birth. Their names are Clotho, the spinner, Lachesis who determines the length of the thread, and Atropos who cuts it off. They determine a man's destiny and are also able to predict it. What form did their predictions take? I am unable to quote you a very early authority. But the Romans identified the Greek Moirai with their Parcae and there is a poem of Catullus which contains a song supposed to be sung by the Fates at the marriage of Peleus and Thetis (LXIV 305) in which the birth and fortunes of their son Achilles are foretold. Each stanza of this song consists of three to five lines followed by a refrain, "Run, O Spindles drawing out the thread." The refrain would, I suppose, be sung as the spindle was started off on its downward revolutions and the other verses as it was revolving or the spun thread being wound on to it. There is plenty of evidence that songs were sung by women at their work and there can be no doubt that the conception of the Fates was evolved from the ordinary domestic spinster. The process in itself is wonderful to watch and when it is accompanied by singing, the idea that the thread is symbolic and the song an incantation or prophecy at once suggests itself.

"The Fates began their truth-telling songs. White robes wholly covered their trembling bodies, with purple border falling in folds about their ankles. White fillets rested on their immortal heads and their hands solemnly plied their never-ending task. The left hand held the distaff with its mantle of soft wool. The right hand first drew the threads lightly down and gave them shape with upturned fingers, then twisted them along the downturned thumb and twirled the spindle balanced by its rounded disk. And ever as they span their teeth nipped and smoothed the work and to their thin parched lips clung woolly flecks, that before had made a roughness on the even thread. At their feet wicker baskets guarded soft balls of gleaming wool. They sang

(1) This refers to a belief that eclipses of the moon were caused by the incantations of witches and that by gong-beating she could be driven back or prevented from hearing the incantations. A clear exposition of these beliefs is to be found in the Scotch poet George Buchanan. The following couplet occurs in his *De Leonora Pieridis Lenae filia*:

Est dea, Thessalicis sed cum rubet icta susurris
Luna, laboranti fert sonus aeris opem

Other references are: Livy XXVI 5, Tacitus Ann. I 28, Horace Epod. V 46 and XVII 78, Ovid Met. IV 333, Juvenal VI 452. In Theocritus II 36 the enchantress herself strangely orders the gong to be beaten. Either the text is corrupt or some other belief is referred to.

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with clear voice as they worked the wool and at length poured forth such a heavenly and prophetic song as this, a song that no after age shall convict of falsehood.¹

"O thou, who dost augment supreme glory by thy great virtues, safeguard of the power of Emathia, receive what the sisters unfold to you in glad revelation, their true oracle. But do you run, O Spindles, drawing the threads to which the destinies are bound.

* * *

"There shall be born to you Achilles, the fearless, whom his enemies shall know not by his back but by his valiant breast, who shall often conquer in the wide-ranging running contest and outstrip the flame-like course of the swift hind.

"Run, Spindles, run, drawing the thread.

* * *

"As the reaper cutting the thick corn under a burning sun mows the yellowing fields, so shall he with his terrible sword lay low the bodies of the Trojans.

"Run, Spindles, run, drawing the thread.

* * *

"Come, therefore, be joined in the loves that your hearts have hoped for. Let the man receive the goddess in happy union, and let the bride be yielded to her longing husband.

"Run, Spindles, run, drawing the thread."

This, though I have not quoted the whole of it, was the bridal song of Peleus and Thetis. The Fates did not in fact foretell all that was going to happen. Thetis was an immortal, married to a mortal, and as her children were born, she put them in the fire to test whether *they* were immortal. Unfortunately they all took after their father. It was by his timely intervention that Thetis was prevented from making her usual experiment on Achilles.

Apollo was the god of all the fine arts and also of prophecy. His oracles were in great repute all over the Grecian world and he had numerous sons who inherited his prophetic gift. I think it worth while, therefore, to mention a curious passage in the Homeric hymn to Hermes in which Apollo is made to say that he learnt the art of prophecy from three venerable sisters who dwell in a valley of Mount Parnassus, delighting in their swift wings. "They fly sometimes here, sometimes there,

¹ (1) The translation of this difficult passage is to a great extent based on the notes in "Select Poems of Catullus" by F. P. Simpson, Macmillan 1926.

feeding on honey combs and bringing all things to pass. When they have eaten the yellow honey and are inspired, right willing are they to declare the truth. But if they are denied their sweet divine food then they speak falsely, confusing the words between them."

Some of the manuscripts have the reading "fates" instead of "venerable" and though the description of the three sisters does not correspond to what we are usually told of the Three Fates, I think the reference must be to them (Hymn to Hermes 551.)

Let us now accompany Ulysses' men to the house of the witch Circe. They heard Circe singing with a sweet voice plying her great loom. "And Polites spoke and said, 'Friends, there is some one within plying a great loom and singing sweetly, either goddess or woman. Let us shout forthwith.' And they shouted and called and she came out and opened the shining doors and bade them in and all of them in their witlessness followed with her. She brought them in and set them on couches and chairs and mixed for them cheese and barleymeal and yellow honey with Pramnian wine. And she mingled baneful drugs with the mess, that they might utterly forget their father-land. And when she had given and they had drunk it, straightway thereafter she smote them with her wand (*rhabdos*) and shut them in the pigsties. And they had the heads and voice and bristles and bodies of pigs but their wits left them not". (Odyssey X 226).

What was this wand (*rhabdos*)? The context makes it probable that it was a wand or switch kept by Circe for beating her wool (*rhabdizein*). We are told later that it was "very long" (*perimekes*). Virgil imagined Circe's wand to be of gold (Aen. VII, 190). It is not impossible that a wool-beating switch should have been bound with gold. We have heard of a silver basket for holding wool mounted on wheels and with a gold edging, and of gold distaffs. But there can be no magic in a magic wand. There may be magic in a wand which was designed for other purposes. People will observe that it performs its proper functions successfully and will come to believe that it has a potency beyond the range of those functions. Mercury is said to have had a magic wand or rod with which he conducted souls to Hades and could lull men to sleep or bring dead people to life. I am much mistaken if this rod was not the "shining goad" or whip which Apollo, on ceasing to be a cow-herd gave him. (Hymn to Hermes 497). Circe's wand was the implement which corresponds to our *hpale*, and as you do not ordinarily make a special *hpale* for divination neither did Circe keep a special magic wand—she used one which had absorbed a magic potency from its use in wool manufacture.

Some of you may perhaps remember the story of Arachne, the woman of Colophon in Lydia who was so skilled in the arts of spinning and weaving that people came from all quarters not only to look at the

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finished webs but for the pleasure of seeing her at work. One knew she had been taught by the goddess Minerva. But she scorned to admit the debt she owed to her teacher and declared that she was willing to compete with Minerva and to submit to any penalty if she lost.

Minerva accepted the challenge and the two sat down to a weaving contest. Arachne wove into her web old stories of the loves of the gods. Her workmanship was beyond criticism but Minerva considered it to be an impious libel and tore up the cloth. "And as she was holding a shuttle made of box-wood from Mount Cytorus, thrice or four times she struck Arachne's forehead. The unhappy woman bore it not and in her high spirit tied a noose about her neck. As she hung Minerva in pity raised her up and said, 'Live, vile woman but hang and let this doom, lest thou be unconcerned for the future, be laid on thy race and descendants for all time.' As she departed she sprinkled Arachne with juices of Enchanter's nightshade. Touched by the fatal drug her hair fell away, and her nostrils and her ears, her head becomes small and her whole body shrinks. Slender tentacles are attached to her sides instead of legs. The rest is stomach, from which, however, she sends forth a thread and, as a spider, is busy at her wonted web" (Ovid Metamorphoses VI.)

Now Ovid was re-telling an old story and I suggest that he has spoilt it. It is evident that in the original story the use of a shuttle figured prominently. But in the story as Ovid tells it the use of the shuttle is superfluous. The destruction of her wonderful web would be enough to make Arachne hang herself and the touch on the forehead with a shuttle would be part of the magic by which Minerva effected Arachne's transformation into a spider.¹

Aristophanes in one of his comedies introduces Lysistrata and other women with their plan to reform the whole state by the use of wool-manufacturing processes. The body politic was to be beaten and carded and combed and all troubles were to be unravelled like tangled thread. An incredulous man is told that if men had had any sense they would have taken the women's wool-manufacturing methods as their models in politics long ago. He is not convinced and says grumbly, "Is it not terrible that these women should come this wool-beating and clewing business on us (*rhabdizein kai toloupeuein*)?"² There is no actual magic in the play—there seems to be a feeling that there is something uncanny in the women's proposals.

There is a passage in Lucan (De Bello Civili VI 458) which implies a magical use of the spindle. "Those whom no mutual love or the power

(1) The story does not appear to be told elsewhere in classical literature though there is a reference to it in Manilius IV 136; it is therefore impossible to check Ovid's version.

(2) Οὐκούν δεῖν ταῦτα ταῦτας ρhabdizein καὶ toloupeuein; (Lysistrata 581).

of beauty binds, are drawn together by threads twisted in magic rotation." From this it would seem that threads were united by spinning, and that the process was supposed to draw the two people together.

There are very many references to the magic uses of spun thread. It was used for making magic circles (Prop. IV, VI, 26). A thread of three colours was placed round the effigy of a person on whom it was desired to cast a spell (Verg. Buc. VIII 73). There were also religious or semi-religious uses of thread. It was drawn three times round the hearth on holy days (Prop. V, VI, 6). Suplicants wore round their heads a fillet of white woollen thread. The Roman Flamens or official priests of various deities were compelled to wear a woollen thread round their hats.

To sum up the resemblances found. In Burma we have the use of a carding instrument for divination and of the carding basket for the combined purposes of divination and magic, and various magical uses of cotton thread. In Greek and Latin literature, we see traces of

- (1) the use of the spindle for both purposes;
- (2) the use of the wool-beating rod and of the shuttle for purposes of magic;
- (3) the magic use of spun thread.

I am sure that if we had been able to question a Greek or Roman he would have told us much more about these kinds of magic. And it is needless to say that my gleanings from the literature are no doubt far from complete.¹

I am tempted to refer to what may be no more than a curious coincidence in the Latin language. The dictionaries give two words *carmen*. The familiar one means a song or charm. The unfamiliar one is said to mean a card for wool and is derived from *Caro*, "I card." Is it possible that there is really only one word *carmen*, meaning a card or the act of carding and that it got the secondary meaning of song or charm from the women's habit of singing at their work? I have no pretensions to be a classical philologist and have no reference books on the subject. If my rash conjecture is wrong I should be very much obliged to anyone who could set me right. I am well aware that no tiro should venture into the realms of philology. The betting is the whole of Lombard Street to a China orange that he is wrong. But you will please notice that I had concluded my argument for the existence of wool magic in ancient times before so much as mentioning the existence of the two words *carmen*.

(1) A recent publication, which I have not seen, is "Magic in Greek and Latin Literature," J. E. Lowe, Blackwell, 1929.

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I am on safe ground, however, in calling your attention to the word *exordium*. It originally meant the warp of a web. Its meaning extended in Latin and it has been adopted as an English word to signify the introductory part of a discourse.

As I said, references to spinning magic in text-books of folk-lore are meagre. You will find in the Golden Bough instances of the man's objection to a woman's spinning in his presence. It confuses the councils of the elders and causes the hunters' game to elude him. The Chin shares this dislike, but not for any superstitious reason. The sight of a revolving spindle aggravates the effects upon the nervous system of home brewed beer.¹

We have heard a great deal about women singing at their work and I am going to conclude by quoting a few Burma specimens of songs and incantations.²

ရွှေဖလေး၊ မြန်ခိုင်စင်၊ ရွှေလက်တောက်နှင့်ငင်၊ မြန်ဘန်ဖီ၊ ရှင်ဘန်ဖီ၊ ဇော်ရှိခိုင်တဲ့။ နတ်ကယ်လေး၊ တိမ်းပေတော့၊ ယိမ်းပေတော့၊ တောင်ခြေရား၊ ဝါခေါ်းစောင့်တဲ့ ဘုံးအောင်ကျော်၊ မိမိးခေါ်လိုပေး၊ ခေါ်လိုပေး၊ မိမိးထိုး၊ မိမိးထိုး။

"With the golden dressing-bow and the golden quill, white and clean we draw the cotton. Mya na Bandi, Lady Bandi who inspirlest yogis, lean and sway. And thou, guardian of the cotton field at the foot of the hill, Po Aung Gyaw, call for rain, call for rain, Sky-ward raise, sky-ward raise."

ကောက်ပင်ညိုမြေ၊ မိမိးကို့၊ ရေရမြှက်တင် ရွှေးစောင့်၊ ဇော်ရှိရှိမ နတ်ကယ်လေး၊ တိမ်းပေတော့၊ ယိမ်းပေတော့၊ အဆောကလေးက မြန်ခိုင်စင်၊ ရွှေ့လိုးတောင့်နှင့်ငင်၊ ရာသမင်ဖီ၊ ရှင်ဇော်ဖီ၊ ဇော်ရှိရှိမ နတ်ကယ်လေး၊ သင်းပေတော့၊ ဆင်းပေတော့။

(1) A very good instance of spinning magic will be found in Scott's *Guy Mannering*, Chapter IV. "Equipt in a habit which mingled the national dress of the Scottish common people with something of an Eastern costume, (Meg Merrilles) spun a thread drawn from wool of three different colours, black, white, and grey, by assistance of those ancient implements of housewifery now almost banished from the land, the distaff and the spindle. As she spun, she sung what seemed to be a charm. Mannering, after in vain attempting to make himself master of the exact words of her song, afterwards attempted the following paraphrase of what, from a few intelligible phrases, he concluded to be its purport:—

Twist ye, twine ye ! even so
Mingle shades of joy and woe,
Hope, and fear, and peace, and strife,
In the thread of human life.
* * * *

She took the spindle, now charged with her labours, and, undoing the thread gradually, measured it by casting it over her elbow and bringing each loop round between her forefinger and thumb. When she had measured it out, she muttered to herself—"A hank, but not a haill ane—the full years o' three score and ten, but thrice broken, and thrice to *oop* (*i.e.* to unite); he'll be a lucky lad an he win through wi't."

(2) These and a good many others were kindly recorded for me by Mg. Sein, clerk to the Dictionary Sub-committee of the Burma Research Society.

"The corn plants brown and green worship the sky. When it gets water the grass appears. Oh, for rain ! Lady spirit of the Yogis, lean and sway. Your mantle is white and fair, a very roll of cotton. Yatha-mingyi, lady spirit of the Yogis, come down, come down!"

Both these are Magwe songs sung by the women when calling rain with the cotton dressing basket. The basket is usually enveloped in women's clothes. Both songs contain a few words of unintelligible gibberish.

ရွှေလရယ်သာ၊ မင်းကိုခါ၌ မျာကိုခိုင်း၊ ယာကိုခြစ်လို့ရစ်ကိုချာ၊ မင်္ဂလာပိုင်းလို့မိုင်းကိုင်း၊ သဝ်ရုံးလို့
သုံးဝင်ရာ၊ ရောင်ကိုထစ်လို့ ရစ်ကိုထောင်း၊ ရောင်ရွှေ ရစ်ကယ့်၊ ရစ်ရွှေရောင်း၊ မာမလောင်တဲ့၊ မောင်မလာ၊
မျိုးရွှေနဖာရား၊ မောင့်ရွှေနဖာရားစား

"The moon is bright.

Plat the mace and place the mat,
Reel the whun and run the wheel,
Dread the throw and draw the thread,
Foom for lit and fit for loom.
Seel the whet and set the wheel.
Why stads my lay why stays my lad ?
Lad of the hot nair lad of the hair knot
My love and life, my life and love "

အမေရယ်၊ ကောင်းတော် နားလို့၊ ရွှေ တဆယ့်ငါးနှင့်၊ မန်းမြို့သားတဲ့ ယုံတော့မယ်၊ မကြိုက်နဲ့ဟဲ့
သီးရယ်၊ မချစ်နဲ့သီးရယ်၊ မကြိုက်ရရင်အမေရယ်၊ မချစ်ရရင်အမေရယ်၊ မိုင်းရှစ်ခွဲ့ သီးဝင်စနှင့်၊ ဗျာလို့သော
တော့မယ်၊ ခွွေကောင်းရင်းတစ်လယ်၊ မျိုးကြွှုံးရင်း၊ တစ်လောင်း၊ ဘူးကောင်းရှင်စင်း၊ လင်ကောင်းမှုစံရာ
အိုးသည်နှစ်တွင်ဖြင့်၊ ဖြစ်လိုရာဖြစ်စေတော့၊ ရွှေရောင်ရစ်ကယ်၊ ရောင်ရစ်ကယ်၊ မန်းမြို့သား၊ မထားကြိုက်
တော့မယ်။

"Mother, 'tis the man with the dragon-twisted turban and fifteen tickals of gold,¹ the Mandalay lad, that I will wed. Daughter, you say, like him not, daughter, love him not. But, mother, if I may not like him, mother, if I may not love him, here where I am spinning, with a half-spun thread, will I hang myself and die. For though of good family, one's share is but a quart, and though of wealthy folk but the fill of a rice-pot lid. But if the gourd-vine is good, a frame is put under it, and if she gets a good husband a maid comes by her own. Oh, ere a year be out, happen what may, 'tis to him of the top-knot, the golden top-knot, the Mandalay lad, that Ma Hta will give her love."

J. A. STEWART.

(1) I am informed by the Actor-Manager U Po Sein, T.P.S. that Shwe ta hse nga is a corruption of Shwe hset nga which denotes a mode of tying the turban, now obsolete or nearly so.

The text of this song, with illustrations, appeared in the Dagon Magazine for October 1929. Though no acknowledgements are made, it appears to have been taken from the newspaper report of my paper and not to be derived from an independent source.

The old lady, Ayi Shwe Ok, of Kinywa, Magwe, from whom the song was obtained, has recently died.

DICTIONARY JOTTINGS.

No. VIII.

SOME FOREIGN WORDS IN BURMESE.

From very early times different countries had trade relations with each other and in most cases the names of articles of merchandise would travel with them. Words would also be borrowed from foreign languages in the course of learning new arts and handicrafts and in the ordinary way of social intercourse with foreigners.

Plenty of evidence could be produced to show that, three thousand years ago at least, trading vessels sailed both eastward and westward from India. Thus in the Mahazanaka Jataka we are told that the embryo Buddha set sail for Suvannabhumi; and the Baueru Jataka tells how a peacock was taken on board a trading ship to Baueru or Babylon in what is now Mesopotamia, and how the people of Babylon had never before seen such a bird. In confirmation of this account, we know that in Greece the peacock was not indigenous but was imported from the East, together with his name *taos* which is practically identical with the Arabic and Persian words. These again are thought to be related to the Tamil *tokei*.

This brief indication of the existence of early relations between country and country must suffice. Below will be found a few instances of borrowing by the Burmese language.

Ayet—This was originally an Arabic word meaning perspiration or juice but by 1500 A.D., we find it had spread over the greater part of Asia in the sense of spirituous liquor. It is the Hindustani *Arrack*. It is the Talaing *areak* which is spelt in the same way as the Burmese word though pronounced differently. There is some reason to think that it came into Talaing before it came into Burmese. In the Talaing original of Razadirit Ayedawbon it is recorded that Magadu and Alima drank “si arak” together (page 121). The Burmese version has “aung the aung tha” (Ayedawbon, Mandalay B. M. Press, page 15). The same word ‘the’ meaning spirit is used in the Hmannan where the evil practices of the Aris are described. In modern parlance “ayet” has almost driven out “the”.

Khatha.—This was a fine cotton cloth manufactured in India and exported abroad. It frequently appears as *Cosa* or *Cossae* in the records of the East India Company. Thus in 1695 fine *cosas* were presented to the King of Ava by one of their agents. (Oriental Repertory II 352.) Earlier than this, in 1404 A. D., King Razadirit presented rolls of *khatha* to Pinya Sakyothu. Some consider Khatha to be originally an Arabic word.

Thakkalat.—Originally a Persian word, is now found in most languages of the world. It is the English *scarlet*, the French *écarlate*, the Turkish *iskerlat*, the Hindustani *suclat*. The Kinwunmingyi, in describing his visit to a woollen manufactory in Halifax (1872 A.D.) does not use the word.* It does, however, occur in a list of presents from the King to the Kyaington Sawbwa (1873 A.D.) which included one red *thakkalap* coat with wide sleeves. (Hluttaw records page 162.) It also frequently occurs in the earlier parts of the Hmannan Chronicle.

The original meaning "woollen cloth" has disappeared from modern English and the word denotes only the colour—in which woollen cloth seems to have been frequently dyed. The meaning of the word in Burmese corresponds with the original meaning in English.

Space is limited and it is impossible to discuss other words at length. Anyone who cares to take up the study of Burmese names of fruits—Nanat, Leimmaw etc., will probably come to the conclusion that most of them are foreign words.

J. A. S.

No. IX.

SOME OLD WORDS IN THE INSCRIPTIONS.

It is a pleasure to find so many old Burmese words and expressions in the Inscriptions. There are in them some words which are obsolete or are becoming obsolete, besides those that have come down to us as current speech. A study of the context will enable one to guess the meaning of some of the obsolete words, but there are a few which defy all attempts at solution.

Here are some examples of words whose meaning is known. The expression *Pay Maya* of the inscriptions is the same as the expressions : *abhay Maddi*, *abhay mibaya* which occur in the Zat literature as an endearing term of address applied to the queen. The context makes it clear that a *Sambyan* or *Kalan* is an epithet of an official of some sort. But since the title is held no more, its exact significance is not quite clear. The traditional interpretation is that *Kalan* was the headman of one village, *Sambyan* of more than one village.

Less clear still is *Sanphama*. The word does not occur in the list of *poranas* and there is as yet no proper Dictionary of the Burmese Language. Fortunately the meaning is indicated by the qualifying phrase *tara chan so Sanphama* (*a sanphama who puts up the case or arranges the law suit*); so that the word means either a plaintiff, advocate or arbitrator in a law suit.

* The word does occur on page 193 of the London Diary Vol. I, Government Press, 1927—P.M.T.

Coming to terms of address we find that in lists of Pagoda slaves the prefix *ṅga* denotes a male and the prefix *ui* a female. But it is not clear what the prefix *phut* may mean in such names as *phut ṙga nuiñ*, *phut ui phun chum*. Equally unknown is a similar prefix *ui phukhi* in such names as *ui phukhi ṙgapakhañ*, *ui phukhi uicakchup*.

Among the verbal expressions *hutta* and *cañ* (in such a sentence as *lhu sale cañ i*) correspond to the modern *hottay*, *lhu sa le mhan i* (*verily ! It is true that the gift was made*) Less obvious are the expressions *ary aram yū i*, *Rhwe ton tak i*, *thuy taw khya i*, the first of which means to support, the second to ascend the throne, the third to issue an order. The language is the poorer for the loss of such expressions.

Then there is that little word *nhap* in line 17 of the Myazedi Inscription which has baffled Mr. Duroiselle. The sentence reads thus *nhap liy su rhow teh*. Taking *su rhow* to correspond to the modern expression for *in his presence* Mr. Duroiselle thinks that *nhap* might mean something like *approaching*. But this is not borne out by a study of the passage in the other three languages of the Inscription. The regular inscriptive term for presence is *rhiy* not *rhow*. And expressions with *sa row* (denoting time, occasion) are common in *pyos* and old writings. Therefore the relation between *su rhow* and *sa row* may be that of a continuous action and a finished state, the letter *h* denoting the action. And there is the expression *thwak nap* in the chronicles in the sense of *t, offer*. The relation between *nhap* and *nap* may be the same as between *rhow* and *row*. Thus *nhap* will be the active form of the passive *nap* (*to offer*). Hence the sentence under discussion will mean the occasion on which the offering was made. Every student of the Burmese language should study Mr. Duroiselle's interpretation of the Burmese of the Myazedi Inscription in the 1st volume of the *Epigraphia Burmanica*.

Besides the words *khapai*, *khapañ* and possibly a few others, the words registered in the list of *poranas* made by Silavamsa and others do not occur in the old inscriptions. From this we may infer that the *poranas* are independent of the inscriptions; they probably were dialectical peculiarities which deserve separate attention.

The following transliterations which are more or less according to the Government system may help readers who are unaccustomed to the system used by the writer.

Sambyañ—thanbyin

Nuiñ—Naing

Rhwe ton tak i—Shwe taung tet i

Thuy taw khya i—Htwe daw cha i.

No. X.

TALAING PLACE-NAMES IN BURMESE.*

Burmese is greatly indebted to Talaing in the matter of place-names in Lower Burma ; albeit the transliteration has sometimes been so made as to give the impression that the name is composed of native Burmese words. Yinnyein, the name of a place south of Thaton is a good example of this. The Talaing form, though not always clear in pronunciation is fixed by the Kalyani inscription of Dharmaceti as Yangngem. Whether this form is of purely Talaing origin is not quite certain. A great many of the old Talaing names yield no meaning, which probably indicates that the Talaings had borrowed from some other source.

It is always interesting to hear of the meaning and origin of place-names, and travellers who write up their travels often take a pride in explaining to their readers the signification of names which occur in the narrative. Writers in the Old Testament books as well as some in the New take a delight in explaining names. In the indigenous literatures of this country too one comes across frequent attempts to show the origin of names, and when a name in its present form does not fit in with the explanation, it can always be added that the original word has become corrupt and so brought about the change.

I have heard Burmese explanations of place-names in Lower Burma, which seemed quite ingenious until one realized that the Burmese names were only sometimes rather corrupt representations of Talaing names. I remember hearing a story explanatory of the name Dagon applied to the Rangoon Pagoda, in which a dah figured and was quite used up in the course of events, and this was given as the explanation of the name. I think, if I remember rightly, Dr. Forchammer derived it from the Pali *Tikumbha*. Unfortunately for both explanations the literary form of the name is Lagung, the Talaing name for Rangoon. *Tri* or *Kri kumbha* is one of the classical names of Rangoon. The Talaing form of the name Thaton is *Sadhuim*, with the middle consonant pronounced more like aspirated 't'. The classical name is Sudhammawati, and in the books is derived from Sudhamma or Sudhamanawa, the name of its first ruler. The common name is corrupted from that. In a Talaing booklet distributed recently at a funeral in the Amherst District, and in which a short sketch of Talaing history is given, the origin of the name Thaton is shown to be *Sadhuma* name of the Indian fig-tree (*Ficus Indica*) because there was a banyan shrine there.

There are many interesting place-names all around Thaton which show that explanations of them are to be found in Talaing and not in

* See also "Some Mon Place-names" by the late U May Oung in Vol. VII, pt. II, p. 143, where Talaing derivations are given of such place-names as Rangoon, Kamayut, Insein, Mingaladon, Kyaikkason, Thingangyun, Kawchè, Dabein, Pegu, Zaingganaing etc.—P.M.T.

Burmese at all. A friend who had travelled on the train between Pegu and Martaban told me that in passing in the neighbourhood of Kyaikto he had seen a lot of people coming and going and was told they were making the pilgrimage to a pagoda called by the Burmese Kyaiktiyo. The name was explained to him as meaning "the umbrella stick pagoda". The Talaing name, however, is Kyaikisiyuw, "the pagoda borne on the hermit's head". *Kyaik* in place names refers to the Buddha or statues and memorials of him. Zingyaik, the name of a pagoda capped hill south of Thaton, is in Talaing Tsangkyai "Buddha's footprint". Such names are found all over Lower Burma, and any explanation of their origin is to be sought through Talaing. Kyaikkatha, the name of a station on Pegu Moulmein line, is reminiscent of the struggle between the Talaings and Cholas of South India, before Pegu was securely founded. Katha is a Burmese corruption of the Talaing Asah, the name of the hero of the more or less legendary fight with the Indian giant, and afterwards the third king of Pegu. Kyaikkami the Burmese name for Amherst is variously explained in Talaing legendary lore as "see the Buddhas" or "the ascetic Buddha".

The syllable *don* in place-names is to be explained by *tdung* the Talaing name for a town or state, as Mudon in the Amherst District, *muh tdung* "the border town". Donwun in Thaton District is *tdung wan*, of the Talaing, town of Wan, the birthplace of Wareru, the first ruler of Martaban. If the name Mingaladon goes back to Talaing times, it may have some reference to its juxtaposition to Rangoon. *Kama*, tank or pond is another Talaing word which enters into place-names, as Kamayut, Talaing Kamaruit, "the corypha or book palm tank." *Kama-wet* (Talaing Kamawak) in the Mudon Township is more difficult of explanation but it has a tank in its neighbourhood.

On the Ye railway line one finds one of the stations named Hnitkayin, which represents the Talaing Hnihkareang "the Karen landing place." This *hnih*, "landing place" or "bathing place" is found in a number of place names all round that neighbourhood.

Bilin in the Thaton District is Bilium of the Talaing meaning "ruined river," and refers to a change in the river's course.* This term is used by the Talaings in Siam to designate the old bed where a river or stream has deviated from its original channel. There is such a Bilium on the Menam Chao Phaya north of Bangkok.

This treatment of the subject is by no means exhaustive, but it will serve to show how important it is in our study of Burmese words to give due heed to the language from which Burmese has borrowed so much of its vocabulary and so many of its place names.

R. H.

* The river, south of Bilin, seems to have flowed due south between two ranges of hills instead of turning abruptly westwards to the Gulf of Martaban. It was originally intended to continue the Kyaikto Canal along the old bed of the river so as to reach Moulmein via the Salween—S.

No. XI.

VARIA

There are several different spellings and as many conjectural derivations of the place-name Tavoy or Dawe. The Tavoy history derives it from *Htawa*, a word describing the cross-legged sitting position traditionally assumed by Buddha ; and popular etymology from the Burmese words for "knife" and "buy" with in each case a story to account for the origin of the name. The most probable derivation is from the Shan words *Ta Wai* (*To* or *Ta* meaning a landing place and *Wai* "cane") signifying the port at which the canes produced in Tavoy were shipped. In favour of this derivation is the inherent probability of a Shan origin for the name, which certainly dates back to the period of Shan or Siamese supremacy before Tavoy became part of Burma.

Tavoy gave its name to a regiment in the Burmese army, to the best kind of dried fish obtainable in Burma and to the Rangoon creeper (Dawe hmaing.)

Old ways of speech still survive in Tavoy. One of the most curious is the use of *se* which in Burmese is largely confined to formal official language. Thus one child passing on to another a summons from its parent would say in Burmese "aphe ga la on : de. ame ga la on : de." But in Tavoyan the usage is "Hpa hpa ga la se de. Mi mi ga la se de."

H. H.

PSYCHE—LEIKPYA.

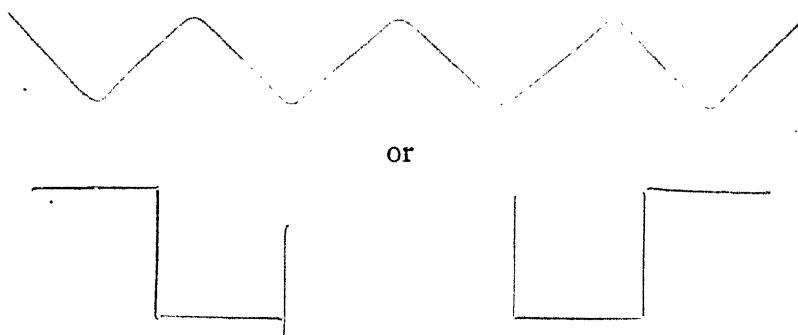
In ancient Greek Psyche has the two meanings of butterfly and soul. So also the Burmese word *leikpya*. The story of Psyche, her troubles and adventures and ultimate attainments of immortality are told in Apuleius's romance of the Golden Ass. But at no stage of her career was Psyche a butterfly and her name is not accounted for in the story.

The soul, among various peoples is known by the names of birds or flying insects. The Burmans and ancient Greeks seem to have been among the few peoples who knew it by the name of butterfly.

'Leikpya' as referring to the soul is probably more used at the present day by Burmanised Karens than by Burmans. They describe their annual festival of 'calling the soul' as 'calling the butterfly' but it is believed that the Karen word translated by 'Leikpya' does not signify 'butterfly' but a diminutive figure in human form.

DICTIONARY JOTTINGS.

Khonan : *cho* : is a phrase commonly used to indicate a zig-zag or a traversed trench or wall.



In the Kutha pyo canto 261 *Khonan* : occurs in the following phrases describing equestrian feats consisting in riding a horse over and over the same course till the outline of a flower or other pattern appeared on the ground.

Kho nan : *kya bu* :

Kho nan : *shit htaung*.

Kho nan : *chi that*

The dictionary sub-committee would be much obliged to anyone who would indicate the primary meaning of *kho nan* :

Other passages in which the couplet occurs could be quoted but to do so would involve the discussion of other difficulties and would take us too far afield.

J. A. S.

No. XII.

It is nearly a year since the first number of the "Jottings" appeared in the *Rangoon Daily News* and Burmese versions of the last seven numbers have appeared in the *Sun* newspaper as well. The object aimed at was twofold : to keep the dictionary project before the public and to increase interest in it by discussion of linguistic matters. For publication in a daily newspaper the discussion of abstruse problems had necessarily to be avoided but the endeavour was in each article to embody some facts not generally familiar, or to suggest some new point of view. Among subjects dealt by persons well qualified to do so have been the influence of Talaing and other languages on Burmese, the value of inscriptions particularly as exhibiting older forms of words still surviving in the language, criticism and appreciation of the work done by lexicographers

in the past. Direct propaganda was intentionally avoided, partly because it was thought that people in Burma are probably rather tired of being lectured—they are lectured in the newspapers, lectured from the stage, lectured in season and out of season—and partly on the principle adopted by a certain world-wide society of avoiding canvass and admitting suitable people who are attracted by the idea of membership of their body.

The policy has been not unsuccessful. Almost everyone who can read now knows of the dictionary project. Often it has only to be mentioned to obtain an offer of help and several persons who knew of the project only from the newspapers have voluntarily enrolled themselves as contributors. Most of these recent recruits may almost be described as professional scholars and are doing valuable work on the more difficult books, which only men of their type could tackle. The number of slips received each month has increased from 1,000 to about 5,000 during the past year.

It is disappointing to find, however, that there has not been a wider response from the general body of educated people who, without making any pretence to scholarship, are quite competent to collect material from their ordinary reading, or to record words heard in everyday speech.

On the assumption that the "Jottings" have been partly responsible for the increase of interest and that, on the other hand, their appeal has not been wide enough, the Dictionary Committee intends for the future to make them more varied and still more informal in character. They will contain, as at present, a report of the work done during the month; notes on any interesting words or usages of words which come to notice from time to time, including local words which may not be generally known; queries on points about which information is required, and, it is hoped, answers by readers to those queries. Mention will also be made of new books and reprints which it is thought ought to be read for the dictionary in the hope of attracting new contributors by a particular instead of a general appeal.

All books and slips are supplied free. The books, when collections are complete, become the property of the reader. Honoraria, or small presents, are given as an encouragement to readers whose circumstances hardly allow of the necessary expenditure of time without remuneration. A monthly printed list of slips received during the month, and a copy of the newspaper containing the dictionary article, are circulated to each contributor. Some of the best works, it may be mentioned, is being done by contributors working in groups who meet once a month and despatch their slips in a bunch after discussing each other's difficulties.

J. A. S.

6th September 1927.

No. XIII.

FLOWER NAMES IN BURMESE.

In England, while you will find plenty of people who can name most of the commoner wild flowers, you will find few who can name any trees outside half a dozen prominent park and garden species (and those not all indigenous), and you will not find any who can distinguish between one grass and another.

In Burma it is exactly the opposite. Almost any villager can give accurately the names of a surprising number of trees and of all the commoner grasses, but ask him the name of an herb or a shrub, and—unless the flower is of such conspicuous size and colour that it could not escape having a well known name—he will tell you "ma khaw tat hpu". The thing has no use; cattle do not eat flowers where they can get grass, and herbs and shrubs are useless for building huts or making agricultural implements. If the herb has medicinal properties the chance of getting a vernacular name is better though even there you are lucky if you get beyond "hse bet win de".—Sometimes persistence is rewarded and an elderly "lugyi" discovered, who really can name a lot of the small herbs. But it is astonishing how frequently village after village will fail to hazard a guess as to the name of some common and conspicuous hedgerow flower. There is in the dry zone a common hedgerow creeper with diminutive pink flowers, flowering in December. It was not till half a dozen villages had been questioned in vain that the name "payan nawa" was got at.

So far there is no counterpart for herbs of Lace's List of Trees and Shrubs, with its wonderfully extensive list of vernacular names though there is a rumour that something of the sort is contemplated in the Agricultural Department. In the meantime there is something to be done by questioning and comparing.

Like the Anglo-Saxon, the Burman developed his flower names before Linnaeus. It may be that, as we are told in the preface to the second edition of Lace's Trees and Shrubs "ngu" is a cassia, and that "hpet-waing", "hpet-wun" "taung-hoet-wun" and "hpet-wungyi" are used for trees and shrubs with rounded leaves like "Grewia, Eriolaena and Macaranga", but this does not imply any modern botanical classification. Teak and In have rounded leaves, but they are called "kyun" and...."in", not..... "hpet waing bin" ... "Ngu" is certainly a cassia, but so are.... "hpwabet" "peik thin gat" "pyiban nyo" and.... "mezali" The leaves and fruits of all these are similar, also the flowers except that they vary in colour. Yet the vernacular names have no resemblance. No, there is none of that craving after scientific classification which places teak in the same order with the common hedge plants of this country Lantana and Duranta or

with the creeping Verbena. Perhaps the Bauhinias are the most beautiful and conspicuous flowering trees of this country and with their butterfly leaves and flowers of the same striking shape we might expect that here if anywhere, a common name for all the different species would have been found. On the contrary "Mahahlega"....."Ketlan"...."Palan"....."Chinbyit"....and "Swedaw" are all used fairly indiscriminately with a slight preference for the latter as a generic name.

But the Burman is prompt to apply the name of a flower that he does know to an unknown new flower where he sees any resemblance. Thus "kwa-nyo" is the name of an indigenous clematis. The imported "petroea" bears a superficial resemblance to this clematis and promptly gets called "kwanyo."

Burmans of an inquisitive turn of mind might set about collecting the vernacular names of plants and finding what they mean. This is often easy enough, but there are many fine sounding and common names of which the meaning is not apparent. Why should so many trees be called "Kyet maak" What of the fine-sounding "Mani-awga" and "Bonme-za" Such research will at least produce some amusing and graphic names—for instance :—"Maung ma hkaw be" "Emahta saba" "lada pabyin" "Danta thukka", "Migyaungnwe" "Indaing hseni". These are graphic enough and what of "kywe-me-gyolein"?

The cow buffalo with the crumpled horn. Why the 'cow' buffalo? What subtle distinction have we there?

H. O. R.

KHO NAN: GYO;

Two explanations have been received.

(1) That the phrase is derived from Kho nan: in:—a combination of two magic squares partially overlapping.

(2) That 'Kho nan:' means a palace for pigeons which a prince who had hit and blinded one of them was ordered by the King to erect on his *Paythat*. It was apparently polygonal in shape (*see Puran Kyan* page 13).

IDENTIFICATION OF BURMESE NAMES OF FAUNA.

Professor Meggitt has kindly undertaken to supply lists of vernacular names mentioned in books on this subject with their scientific equivalents.

J. A. S.

No. XIV.

CRITICISMS OF TWO DICTIONARIES.

It may be interesting to dictionary workers to summarise the criticisms of two dictionaries contained in the last number of the *Bulletin de l'Ecole Francaise d'Extreme-Orient*.

The reviewer, M. L. Finot, has little but praise for Rhys Davids and Stede's Pali-English Dictionary which he regards as a great advance on Childers. The quotations and references to books in which the words occur are considered to be of incalculable value. The authors are blamed, however, for their exclusion of words which do not occur save in other dictionaries and inscriptions. They are held to be justified in their exclusion of proper names. Their method of collecting materials is criticised. It was to allot a letter or several letters to each collector who had to read the whole body of literature and record only words beginning with those letters. The reviewer says: "If instead of having letters assigned them, readers had been allotted certain texts from which to make complete collections and if a central bureau had been established to reduce to shape the material sent in it is probable that a great saving of time and trouble would have been effected."

The other dictionary reviewed is Volume V of M. l'Abbe Guesdon's Cambodian-French Dictionary. This volume contains pages 737-928 and contains words from Thusa to Bangha. The reviewer, again M. Finot, finds that it contains a mass of valuable material badly arranged. The author has apparently shown every variant spelling of words found in the inscriptions as a separate word. His defective knowledge of Pali and Sanskrit has led him into errors of spelling and interpretation of the meaning of words.

It is comforting to know that the methods of collection now being followed would have the approval of so high an authority as M. Finot. The Abbe Guesdon's mistakes due to a defective knowledge of the Indian classical languages should warn us of the necessity of our Editor or Editorial board possessing a knowledge of other languages besides Burmese. Sanskrit, Pali, Talaing and English are the minimum requirements.

The following two books which have recently appeared should be read for dictionary purposes and any persons willing to undertake them are requested to communicate with the Secretary.

(1) The new edition of U Kyaw Dun's Kogan Pyo. This is a great improvement on the old. Obsolete words and any word or construction likely to present difficulty to readers are explained and a prose paraphrase

of the whole poem is given. There is an index of the words explained which practically amounts to a vocabulary for the poem. Any reader of moderate acquirements should be able to deal with it.

(2) Professor Pe Maung Tin is the editor of Volume I of a critical edition of the late Kin Wun Mingyi's London Diary. This was first published in 1908 by the Kawimyethman Press (with a pleasing portrait of the author which has regrettably been omitted in the present edition).* There are however compensating advantages ; the originals of the author's transliterations of European place names and other words are given ; and the text has benefited by scholarly and conscientious editing. The book is written in an easy prose style.

J. A. S.

* The portrait is inserted in Kin Wun Mingyi's Paris Diary—P.M.T.

မြန်မာအဘဂါန်အကြောင်း။

နံပါတ် ၃။ [No. VIII.]

မြန်မာဘာသာ စကားရင်းအဖြစ်သုံးစွဲသော နိုင်ငံခြားစကားများ။

ရွှေးအခါသမယကစဉ်။ တတိုင်းနှင့် တတိုင်းတပြည်နှင့် တပြည် ကူးသန်း ရောင်းဝယ်ရေးပြုကြသဖြင့်။ ရောင်းဝယ်အပ်သောအထည် ပစ္စည်းများ ရောက်လေ ရာရာ အရပ်ဒေသများ သို့။ ငိုးတို့အမည်နာမများ လည်းပါသွားပြုဖြစ်သည်။ ထိုမှ တပါးလူမျိုးကွဲတို့၏အတတ်ပညာများ ကိုအတုရိုး၍ လုပ်ခြင်း။ အရောတဝ် နေ ထိုင်ခြင်း များ ကြောင့်။ တဘာသာနှင့် တဘာသာသို့ စကား ကူးပြောင်းလေ့ရှိ ကြောင်း။

ဒါနိန္ဒိယပြည်မှ အနေ ၃၀၀၀ လောက်ကစဉ်။ အနောက် နိုင်ငံ များသို့ရင်း။ အရွှေ့နိုင်ငံများသို့ရင်း။ ကုန်သတ်းသွားလာလျက်ရှိကြောင်း ထောက်ခံချက် သက်သေအများပင်ပြန်ရန်ရှိ၏။ မဟာအနာက အတ်တော်ကြီးမှာ။ ဘုရားလောင်း သည်။ သတ်းသီး၍ သုဝဏ္ဏဘူးမြို့သို့ ရွှေးရှုလွင့်သည်ဟု ပါ၏။ မာဝေရု အတ်မှာ လည်း၊ ယခုမေဆိုပို့တော်းယာအမည်တွင်သော ပြည်အပါအဝင်ဖြစ်သောဗာ ဝေရု အော်မာတိလန်နှုန္တသို့။ ဒေါ်းတကောင်ကို သတ်းသပေါ်တင်၍ ယူသွားကြောင်း။ ထို မာဝေရုမြှုပ်သားတို့ ဒေါ်းကိုမဖြင့်ဘူးကြောင်းများပါသည်နှင့်အညီ။ ရွှေးကရာဇ်တ် လူမျိုးတို့စာများလည်း၊ ထိုဒေါ်းငှက်တို့သည်။ မူလကင်းတို့ပြည်မှာမရှိ။ အရွှေ့နိုင်ငံ များမရသည်ဆို၏။ ထိုင်က်အမည်ကို ပါရသိနှင့် အာရပ်နှစ်ဘာသာအခေါ်အဝေါ် နှင့် ထပ်တူပင်လျှင်။ ဂရိတ်လူမျိုးတို့က (တာအမိန့်) ဟု အမည်တော်ခေါ်ကြသည်။ ထို ပါရသိစကားကို တဖန်တော်ကိုဟူသော မေ့လစကားက လာသည်ဟု အချို့ပညာ ရှိများထပ်ကြသည်။

သို့သော တပြည်နှင့်တပြည် ရွှေးကတည်းက။ မည်ကဲ့သို့ စပ်ရှက်ကြောင်း ဤမျှလောက်သာရေးပြီးလျှင်။ အခြားသော ဘာသာက မြန်မာဘာသာတည်းသို့ ကူးပြောင်းပါဝင်နေသော ဝေါဟာရများကို ဘော်ပြလွှား။

အရက်။ ဤစကားသည်။ မူလအာရပ်စကားဖြစ်သည်။ အမိပါယ် ရင်းများ။ ခွဲးခွဲးရည်ဟု ဆိုလိုသည်။ သို့သော ခရာဇ်ယာန် သက္ကရာဇ် ၁၇၀၀ လောက်က

*မြန်မာအဘဂါန်အကြောင်းစာများကို သူရှိယသတ်းစာမှ ထုတ်နှုတ်သည်

ထိုစကားသည်။ ချက်သောအရက် အမိပါယ်နှင့် အာရုတိက်တတိက်လုံး ပုံနှံဖြေဟူ တွေ့နှုန်သည်။ ယခုပြောကြေသော ကုလားစကားအာရာခါသည် ၌၏စကားပင် ဖြစ်သည်။ မွန်မြန်မာ ၂ ဘာသာစကားပါသည်။ တလိုင်းဘာသာဆို ရွေးပီးစွာ ဝင်သည်နှင့်တူ၏။အကြောင်းကို ဆိုသော ထိုးသယားပြည်က ထုတ်သော ဥပုဇ္ဈာဟံသာ ဝတီရာအံသကထာစာမျက်နှာ ၁၂၁ တွင်။မကဋ္ဌးနှင့်အလီမာမင်း၂ ပါးတို့။“သိအရက်”သောက်ကြသည်ဟပါသည်။ထိုတလိုင်းစာကိုမြန်မာလိုပြန်ချက်မှာမူ။အရက်ဟူသော စကားကိုမရေးဘဲ။ အောင်သားဟု ရေးသည်။ (မန္တလေး ဒိဋ္ဌကတ်စာအုပ်တိုက်က ထုတ်သော ရာဇာမိရာ၏ အရေးတော်ပုံစာမျက်နှာ ၁၅)။ မှန်နှင့်ရာဇ်ဝင်ကို ရေးသောဆရာတို့လည်း၊ အရည်းကြီးတို့နှင့် ပတ်သက်၍ မရေးဘဲသေစာဟုရေးကြသည်။ယခုမှာမူ။ သေကိုလူပြောနည်း၍ အရက်ဟူသော အာရပ်စကားကိုအပြောများကြသည်။

ခါသာ။ရေးအခါကအနိဒ္ဓယပြည်မှာရက်၍ အခြားပြည်များသို့ ထုတ်ဖို့သော ခုည်ထည် အပါး တမျိုးဖြစ်သည်။ ကုမ္ပဏီမင်း လက်ထက်က။ ကုန်စာရင်းထဲမှာ ခေါ်သာဟု ခကာခကာပါသည်။ ဥပမာ ၁၆၉၅ (၁၀၅၇) ခ ကုမ္ပဏီကိုယ်စားလှယ်တယောက်က။ အင်းဝ ရှင်ဘုရင်ထံ ခေါ်သာ အကောင်းများကို ဆက်ဘူးသည်။ (ORIENTAL REPERTORY အရေးခိုင်းအမှတ်အသား၍ ၃၅၂ ကိုကြည့်)။ ထို့အရင် ဂြိဒ္ဓခုရာအာမိရာ၏ပင်းယစကြိုးသူအားခါသာအုပ်ကိုလူသည်လည်း၊ ရာဇ်ဝင်များ၏ထင်ရှားပါရှိသည်။ (မှန်းနှင့်ရာဇ်ဝင်ပါ ၄၅၀) ၌။ခါသာစကားကို လည်း၊ အချို့ပညာရှိတို့ကအာရပ်စကားဟုထင်မြင်ကြသည်။

သဗ္ဗ္ဗ္ဗ္ဗ္လုပ်သည် မူလပါရသီစကားဖြစ်၍။ ယခုကန္တာတရှစ်းလုံး သုံးသော ဝေါဟာရဖြစ်သည်။ ဥပမာစကားလက် (အားလုံး)။အောကာလတ် (ပြင်သစ်)။အိ စကဲလတ် (တူရကီ)။ စုကလာတ် (ဟိန္ဒာစတာနီ)။ ရေးကျသော မြန်မာစာများ မှာ မတွေ့ရသေးပါ။ သို့သော ၁၂၄၀ပြည့်နှစ်။ကျိုင်းဘုံးစောင်းအား။ ရှင်ဘုရင်ဆုချသည့် စာရင်းမှာ။ သဗ္ဗ္ဗ္လုပ်နှင့် အံ့ကျိုလက်ကျယ် ၁ ဟုပါသည်။ (လွတ်တော်အမှတ်အသားစာမျက်နှာ ၁၆၂)။

စကားလက်ဆိုသည့် အားလုံးစကားမှာ၊ ပေါ်ရာဏာအမိပါယ်တမျိုး၊ ယခုကာလအမိပါယ်တမျိုးဖြစ်သည်။ ပေါ်ရာဏာမှာ အနေ့းထည်ကိုဆိုသည်။ဝေါဟာရမှာမူ။ ထိုအနေ့းထည်များကိုအနီရောင်ဆိုးလေ့ရှိကြသဖြင့်။ ယခုအနီရောင်ကိုသာ ဆိုလိုသည်။ မြန်မာသဗ္ဗ္ဗ္လုပ်၏အမိပါယ်မှာ။ အားလုံးပေါ်ရာဏာနှင့်ထပ်တူပင်ဖြစ်သည်။

သတင်းစာဆရာတိက၊ ဤအဘိဓာန်မှတ် ချက်အတိသာလက်ခံနိုင်သည့်ဖြစ်၍ အခြားသော စကားအကြောင်းကို အကျယ်ရေးရန်အခွင့်မသာ၍။ ဤတွင်အဆုံး သတ်ရ၏။ သို့ရာတွင် နာနတ်၊ လိမ္မာ်မှတ်၍။ အသီးအနဲ့နာမည် များ၏၏မြစ်ကို ခံစွမ်းက။ အခြားပြည့်မှ ရွေးရွေးက ဝင်လာသော အခေါ်အဝေါ်များဖြစ်ကြောင်း ထင်ရှားသိကြောရလို့မည်။

J. A. S.

ကျောက်စာ စကားဟောင်းများ။

နံပါတ် ၄။ [No.IX]

နောင်လာနောက်သား လူအများတို့မှတ်သားသိရှိရန်။ သူဟောင်းတို့ရေး ထိုးခဲ့သော ကျောက်စာ များကို ဘတ်ကြည့် သည်အခါ။ ရွေးအပြော အဆိုဖြစ် သော မြန်မာစကား အသုံးအနှစ်နဲ့များကိုတွေ့ရ၍။ စိတ်နှုန်းပျော်ရွင်ဘွာ် ဖြစ်ချေ သည်။ ကျောက်စာ၏ ယခုကာလတိုင် သုံးစွဲပြောဆိုလျှင်ရှိသော စကားများသာ မက။ တိမ်ကောပြီး တိမ်ကောဆဖြစ်သော စကားအချို့တို့ကိုလည်းတွေ့ရ၏။ အချို့ စကားတို့၏ အနက် အမိပါယ်ကို ရှုနောက် အစီ အစဉ်ကို ထောက်၍။ မှန်းဆ နိုင်ကြသော်လည်း၊ ပညာရှိတို့ ကောက်ယူ ဆုံးဖြတ်ခြင်းငါး မတတ်နိုင်သေးသော စကား အချို့တို့လည်း ရှိသေး၏။

ဆိုခဲ့သောစကားတို့အနက်။ ဥဒုပါဟရှုက်-ပုံဆောင်သည်ရှိသော်။ ကျောက် စာ၏ “ပယ်မယား” ဟူ၍ တွေ့ရသည်မှာ၊ ယခုအခါ အာတ်နိပါတ်တော်များ၏တွေ့ ရသော အဘယ် မျိုး၊ အဘယ်မျိုးဟုရော စကားအသုံးအနှစ်နဲ့မျိုးပင် ဖြစ်ရာ သည်။ သံမျှင်ကလန်ဟူသော အခေါ်အဝေါ်ကို ရှု နောက် စကားထောက်သော အားဖြင့်၊ မူးငယ် မတငယ်တမျိုးကို ခေါ်ကြောင်း သိရသော်လည်း၊ ယခုအခါ ရာ ထူးဌာနနှစ်ရတို့မှာ ထိအမည်တို့နှင့် အခေါ်အဝေါ်မရှိသောကြောင့် သာမန်သူတို့ ကျေနစွာ မသိနိုင်ဖြစ်ချေ၏။ ရွေးဆရာကြီးများ ထားခဲ့သော အမှတ် အသားအား ဖြင့် ကလန်-မှာ ကျေးစွာတရာ့ဖိုးအုပ်ရသူ။ သံမျှင်-မှာ ကျေးစွာအများကိုဖိုးအုပ် ရသူဟုသိရပေ၏။

တရားဆင်သော သင်ဖမ-ဟူရှုနှုံးကား။ ဆိုခဲ့သောစကားများထက်ပင် အ နှုံးကိုကြိုစည်ရန်ပဲယဉ်းချေ၏။ တရားဆင်သော-ဟူသည့်ရွှေစကားဖြင့်။ သင်ဖမ-

မှာ တရားလိုက်ဆိုလိုသည်။ ရွှေနေရွှေရှင်ကို ဆိုလိုသည်။ တရားသူကြီး ခံသမာဓိကို ပင် ဆိုလိုသည်ကို ပေါ်ရာဏ်ထာကျမ်းများ၌ မလား။ မြန်မာ အဘိဓာန် ကောင်းလည်း မရှိသေး၏ ကျကျနာနာ သိရသို့ခက်ချေ၏။

အမည်နာမ စကားရှင်များကို ဆင်ခြင်ပြန်သော်။ ဘုရားကျွန်စာရင်းများ၌ ယောကျားအမည်ကို C-C-I-တင်၏။ မိန့်မ အမည်ကို အိုအဲ-တင်၏။ အများအားဖြင့် ရေးသားထားသည်ကို တွေ့ရသော်လည်း။ ဖုတ်C၌ ဖုတ်အိုအဲဖုန်ဆုံး-ဟူရှုံးဖုတ်၏အနက်ကိုကြိုဆရန်ခဲယဉ်းချေသည်။ ထိုနည်းအတူ။ အိုအဲဖုန်၌ အိုအဲဖုန်ခဲဖုတ်၏အနက်ကိုကြိုဆရန်ခဲယဉ်း၏။

ကြိုယာစကားတို့တွင်။ ဟုတ်တာ။ ရူသလေးစင်၏ ဟူသောစကားတို့ကား။ ယခုအခါ-ဟုတ်တယ်။ ရူသလေးမှန်၏-ဟူသော စကားသုံးတို့နှင့် တူသည်ဆိုရန် လွယ်ကူသော်လည်း။ အရိယ်အရံယူ၏။ ရွှေတောင်တက်၏။ ထွေတော်ချေ၏ဟူသော စကားတို့၏ အဓိပ္ပာယ်ကိုသိခြင်းငှါ မလွယ်ကူ။ ချီးပင့်သည်ကို အရိယ်အရံယူသည်။ နန်းတက်သည်ကို ရွှေတောင်တက်သည်။ မိန့်တော်မူသည်ကို ထွေတော်ချေသည်ဟု သူဟောင်းတို့ ဆိုစကုန်သည်။ ထိုစကားတို့သည် ယဉ်ကျေးဘွယ်ရာသော စကားမျိုးဖြစ်၍ ယခုအခါအသုံးအနှစ်းကွယ်ပျောက်လေသည်မှာ များစွာနဲ့မြော့ဘွယ်ဖြစ်သတည်း။

သွေးရှေ့ ၄၇၄ ခ ၏ စိုက်ထူးသော ပုဂံဘုရား မြေစေတီ ကျောက်စာ၌။ နှစ် လိပ်သူရွှော်တော်-ဟုပါရာ။ မြန်မာနိုင်းတော်ကျောက်စာဝန်မင်း မစွဲတာကူးရာ ဘလ် အနက်ကောက်သည်ကား။ ရွှေတော်သို့ ချဉ်းကပ်သည်- ဟူသတညးး။ ထိုမြေစေတီကျောက်စာကား ကျောက်တိုင် င မျက်နှာ၌ မြန်မာဘာသာ။ မွန်ဘာသာ။ ပြုဘာသာ။ မာဂဓဘာသာသာ။ ၅၌ င ဘာသာနှင့် စိုက်ထူးထားရကား။ ကြွင်းသော င ဘာသာတို့နှင့် တိုက်ဆိုင်ကြည့်ရာ။ ၅၈းတို့တွင် ထိုအနက် အဓိပ္ပာယ်မပါ။ ထိုကာ လည်း အရေးအသား များမှာလည်း။ ရွှေကို ရှိယူဟု ရေးထိုးကြသဖြင့်။ ကျောက်စာ ဝန်မင်း၏အနက်ကောက်ပုဂ္ဂိုလ်ဆင်ခြင်းဘွယ်ရှိ၏။ ကျောက်စာဝန်မင်းကား။ ရွှော်သွေးကို ရွှေမြောက် ဟု အနက် ကောက်၏။ နှစ်-သွေးကို ချဉ်းကပ်ခြင်း အနက် ကောက်သည်။ မျှေးများ၌ နေသရော်တည့်-ဟူ၍၏။ စာဟောင်းများ၌ တရံရော အခါ။ ထိုသရော်ဗျား-ဟူ၍၏။ ရော်နှင့် ရော်တို့မှာ။ ရွှေသည်။ ရွှေသည် ဟူရှုံးကဲ သို့ဟု- အာရုံနှင့် ကာရီ ကာရီယ သဘောများသာ ကွာသည်ထင်မိ၏။ ရာဇ်။ စာဟောင်းတို့တွေကိုနှစ်သည် ဟူရကား။ နှစ်သည်။ နှစ်သည်-ယူရှုံးကဲ သို့ နှစ်နှင့် လည်း။ ကာရီ ကာရီယသာယူသင့်၏။ ထိုကြောင့် နှစ်မှာ-ပူဇော်ခဲ့။ နှစ်မှာ-ပူဇော် ပြီးအခြေအနေ ဟူသောအနက်။ ရွှော်-မှာ။ တစ်စုံတရားပြီ့၏ ဖြစ်ခဲအရှိန်။ ရော်မှာ-

တစ်ပုံတရာပြုပြီး ဖြစ်ပြီးသည့် အခါန်သို့ရောက်သော အခြေအနေ-ဟူသော အနက်တို့
၏ သူဟောင်းတို့ သုံးသည့်ဟု ယူသင့်၏။ ထိုကြောင့် နှစ်လိပ်သူရှေ့ပေါ်တော်-၏
အမိပ္ပါယ်မှာ ပူဇော်ဆ အခ တာညျုးဟု ဆိုလိုကြောင်း ကောက်ယူတန်ရှာ၏။ ငါး
နှစ်ဟူသော သဒ္ဓါမှတပါး။ မြေစေတီ ကျောက်စာဉ်ပါသော အခြားမြန်မာ စကား
ဟောင်းများ၏ အနက်အမိပ္ပါယ်ကို။ ကျောက်စာမဂ္ဂဇင်း ပဋိမအုပ်၌ ကျောက်စာ
ဝန်မင်းက-ဘူကျာနန ရှင်းလင်းပြထားသည့်မှား။ စကားဝေါဟာရကို လွှဲကျက်သူ
တို့၏ အကျိုးငှါြစ်သတည်း။

ရှင်သီလဝံသအစဉ်ယော ရွှေးပညာနှုများသည်။ ပေါ်ရာဏ စကားများကို
လက်ာစသဖြင့် ရေးသားထားခွဲကြရာ။ ခပါ၊ ခပင်း ဟူသော အနည်းငယ်သော စ
ကားတို့မှတပါး။ အခြားသောပေါ်ရာဏစကား အမြဲက်အမြဲးကို ကျောက်စာ
များ၌မဖွေ့စာ။ ဤအကြောင်းကိုထောက်ဆသော်။ င်းပညာနှုတိမပေါ်မီ ရွှေးကာ
လုံ သုံးစွဲ ခေါ်ဝေါ်သော ဘူဟောင်း စကားများလည်း။ ကျောက်စာပါစကား
ဟောင်းချားအပြင်၊ နှိမ်သေးကြောင်းထင်ရှား၏။ ထိုရွှေးစကား တို့ကိုလည်း ဆည်း
ဖူးအားထုတ်ကြရန် လိုချေသေး သတည်း။

ଶ୍ରୀମଦ୍ଭଗବତ

နံပါတ် ၅။ [No.X]

ଫିନ୍ଫାର୍ମାଇମନ୍ୟୁଆର୍ଟିକ ଓ ଟୋଲୋଯୋ ତଳ୍ପିଣ୍ଡରେ ଦେଖାଇଛନ୍ତି ରାମନ୍ୟୁମ୍ବାଃ॥

မြန်မာပြည်အောက်ပိုင်း၌။မြန်မာမြစ်ချောင်းတောတောင်များကို သမုတ်ကြသော အမည်နာမများမှာ။ များသောအားဖြင့် မြန်မာစကားမဟုတ်။ တလိုင်းကဆင်းသက်လာသော အခေါ်အဝေါ်များဖြစ်ကြသော်လည်း။ အချို့မှာ။ မူလရေးပုံပြောင်းလွှာသဖြင့်။ ယခုအခါမြန်မာစကားရင်းသဘွဲ်ဖြစ်ကုန်၏။ ဥပမာ။ သတ္တိနှင့်တောင်ဘက်တွင် တည်ရှိသော ယင်းညီနှစ်များ မူလအမည်ကို။ ယခုကာလအချို့သော တလိုင်းများက။ မှန်ကန်စွာ မခေါ်တတ်ကြ။ သို့သော်ဓမ္မစေတီမင်းရေးထိုးသော့။ ကလျာန်ကျောက်စွာအရာ၊ ရေးအမည်မှာ။ ယင်းရိုင်ဖြစ်သည်ဟုသိရသည်။ ထိုးယင်းရိုင်များ အမည်သည်။ တလိုင်းစကားစစ် ဟုတ်မဟုတ် အတတ် ပြောရန်ခဲ့ယဉ်းသည်။ အခြားများစွာသော တလိုင်းမြန်မာအမည်များသည်လည်း။ တလိုင်းအမြို့ပါယ်လိုက်၍ မရသဖြင့်။ တလိုင်းလူမျိုးတို့မရောက်မဲ့။ အခြားလူတမ္မားမျိုးသမုတ်သောနာမည်ဖြစ်သည်ဟုတွေးထင်ဘွဲ်ဖို့သည်။

မြန်မာစီမံချက်အဖွဲ့၏အမည်မှားကို။ မည်သည့်အကြောင်းအစွဲပြု၍။ သမတ်သည်ဟုမည် သူမဆိုသိလိုကြသောအချက်ပင်ဖြစ်သည့်အလျောက်။ ခရီးသည်မှား။ မိမိရောက်ခဲ့သော အရပ်ဒေသ အခေါ်အဝေါ်မှား၏ အဓိပ္ပာတိကိုပြုလေ့ရှိကြ၏။ ခရစ် ယာန်ဓမ္မကျမ်းမှားမှား။ ဤသို့တော်ပြချက်အမှားပင်ပါကြ၏။ မြန်မာကျမ်းရန်မှား မှားလည်းမှာကြောမကြောတွေရသည်။ယခုခေါ်ဝေါ်ကြသောအမည်နှင့်။ အဓိပ္ပာတိယူ ရှုံးမရလျှင်။မှုလမည်ကဲ့သို့ခေါ်ဝေါ်သည်။ယခုကာလရွှေလျောသဖြင့်မည်ကဲ့သို့ ဖြစ်ပါက်လာသည်ကိုကြိုကြိုကြိုကြိုကြိုကြိုကြိုအန်ဖန်ရေးကြသည်။

ဤကဲ့သို့အဓိပ္ပာတိပြချက်အခါးမှား။ဟုတ်သည် မှန်သည် ဟုထင်ယောင် ထင်မှားဖြစ်တတ်သည်။မှုလတလိုင်းအခေါ်အဝေါ်သိမှုသာလျှင်။ လုံးလုံးယဉ်းမရှိ မှန်းသိရသည်။ဥပမာရန်ကုန်တရိုက်ဘုရားကိုတော့ခုတ်ရာတွင်။ စီးကုန်သည်ကိုအ စွမ်းပြုသမတ်သည်ဟု ကြေားရဘူးသည်။ ဆရာဖောက်ဟမ္မားရေးသော စာတစောင် မှားလည်း။ရေးက ရန်ကုန်မြှော်ခေါ်သော။ ကရိုဂုံး၊ သို့မဟုတ်ဘိုဂုံးဟုသော ပါ့ဌီမှ လာသည်ဟု တွေ့ဘူးသည်။သို့သော်မှုလတလိုင်းနာမည်မှာ လရင်ဖြစ်သဖြင့်။စီးကုန်က လာသည်လည်း မဟုတ်။ တိဂုံးက လာသည်လည်း မဟုတ်ကြောင်း ထင်ရှားသည်။

သထုပ္ပါယူသောအမည်မှား။သူမဓမ္မဝတီ ဟူသောပါ့ဌီမှလာသည်။ထိုသူဓမ္မဝတီလည်းတဖန်သူဓမ္မသို့မဟုတ်။သူမဓမ္မဝတီမရှင်ဘုရင်၏ နာမည်ကလာ သည်ဟုရေးကြ၏။မှားမကြာမီ။ကျိုက်ခမီနယ်မှား။ အသုဘတုဘွှင်ဝင့်သောတလိုင်း ရာဇ်ဝင်စာအုပ်ကလေးမှာမူ။ ပြည်သူပြည်သားအမှားကြည်ညိုသော။ သရမ် ခေါ်သောပြောင်ပင်တပင်ကိုအစွဲပြု၍မြှို့အမည်သမတ်သည်ဟုပါရှိသည်။

သထုပ္ပါအနီးအနားပတ်လည်၍။မြန်မာဘာသာနှင့်အဓိပ္ပာတိမရသော မြန်မာ၏ အမည်အမြောက် အမြားရှိသေး၏။ ကျိုက်ထီးရှိုးအဓိပ္ပာတိမှား။ ထီးရှိုးဘုရားမဟုတ်။ ကျောက်အိသိလိုပိ-ရသေး ဦးခေါင်းဖြင့် ရွှေက်သော စေတီဖြစ်သည်။ သထုပ္ပါတောင်ဘက်ရှိုး။၁၇၈၃းကျိုက်အမည်တွင်သော တောင်နှင့် ဘုရားမှာမူ ဖိုင်ကျောက်က လာသည်။အဓိပ္ပာတိမှား။ဘုရားခြေတော်ရာတည်း၊ကျိုက်ကသာမှား။ ကျောက်အသား မှုလာသည်။အသားသို့မဟုတ်အသားသည်။အိန္ဒိယပြည် တောင်ပိုင်းက-ကုလားလူ စွမ်းကောင်းနှင့်တိုက်ခိုက်သော တလိုင်းလှင်၏ အမည်ဖြစ်သည်။၄၂၈းအသားသည်။ နာက်မှပဲချားမြှို့တတိယမြောက်ဘုရင်အဖြစ်နှင့်နှစ်းစံရသည်။

မြန်မာ၏ အမည်ပါသော်။ စုန်ဟူသောဝဏ္ဏမှား။ တလိုင်းဘာသာဖြင့်-မြှို့သို့ မဟုတ်နိုင်ငံကိုခေါ်ဝေါ်သော်ခုံံကလာသည်။ ဥပမာကျိုက်ခမီနယ်မှုစုန်ဟူသော မြှို့အမည်မှား။မှတ်သူ၏။ နယ်စိုးဖြစ်ရမည်။ သတ္တုန်းရွာမှာ တလိုင်းဘာ

သာဖြင့်သုဝေ၏နှိမ်အမိပ္ပါယ်မှာဝါနှံ။သို့မဟုတ်မြေနှိမ်ဖြစ်သည်။ပထမမှတွေမမှာနန်းစံသော။ ဝါရေရှမင်းမွေးဖူးရာအရပ်ဖြစ်သည်။ ရန်ကုန်၏မြောက်ဘက်တွင် တည်ရှိသောမဂ်လာခုန်ရွာ၏အမည်မှာ။မြှင့်နှီးစပ်သဖြင့်ငြင်းအမည်သမုတ်သည်ဟုတွေးထင်ဘွဲ့ယှဉ်။ ကမာဆိုသည့် တလိုင်း စကားလည်း ရွာအမည် အများတွင် ပါဝင်သည်။ ဥပမာ။ကမာရွတ်။ တလိုင်းကမာရှိတ် ပေပါက်နှံ။ မှုပုန်နယ်။ ကမာဝက်ဟူသောရွာမှာ။အမိပ္ပါယ်ကောက်ရန်ခက်၏။ သို့သောင်းရွာ၏မနီးမဝေး၌။ ရေကန်တက်နှုန်သဖြင့်။ထိုရေကန်ကိုအစွဲပြု၍သုတေသနတူသည်။

မကြာမီ ဖောက်လုပ်သော ရေးမြှို့မီးရထားလမ်း ဘူတာတရုမှာ။ နှစ်ကရင်ဟူ၍ အမည်တွင်၏။မူလတလိုင်း သွေ့ဟ်ကရင်အမိပ္ပါယ်မှာ။ကရင်ဆိုင်ကမ်းပြစ်၏။ ထိုအရပ်ဒေသမှာ နှစ်ဟူသော တလိုင်းစကားသည်။မြှို့ရွာအမည်များ၌။ဆိုင်ကမ်း။ သို့မဟုတ်ရေခါးဆိုင်ဟူသောအမိပ္ပါယ်နှင့်ပါဝင်တတ်၏။

သတိနယ် ဘီးလင်း ဟူသော မြှို့အမည်မှာ။ တလိုင်း ဒါ လိုမ်း ကလာသည်။ ထိုအမည် တွင်ခြင်းကြောင့် ဘီးလင်း ဖြစ်သည်။မူသ မြှစ်ရှိုး မြှစ်စဉ်ကတ္ထုကွဲ၍ ရေကြောင်း လွှာသွားသည်ကို သိနိုင်၏။ * ယိုးဒယား ပြည်မှာလည်း။ ဘန်ကောက် မြှို့မြောက်ဘက် မေနံမြစ်မှာ ရွေးကမြစ်စဉ် ပြောင်းလွှာသော နေရာတွင် ဘီးလင်း ခေါ်တလိုင်းရွာ တရှာ့ရှိသည်။ထိုကြောင့် ဘီးလင်းကိုမြန်မာဘာသာသို့ ပြန်ဆိုလျှင်။မြစ်ကြီးဟုပြန်ရမည်။

ဤသို့တလိုင်း နာမည်ပျက် အများ ဘော်ပြ နိုင်ရန် ရှိသည့်အနောက်။ အနည်းငယ်မျှ ရွေး၍ ဘော်ပြ ရသည်။ သို့သော် မြန်မာဘာသာ စကား၌ တလိုင်း စကားအများပင် ပါဝင်သည်ဖြစ်သဖြင့်။ မြန်မာဘာသာကို လေ့လာသော ပုဂ္ဂိုလ်များမှာ။ တလိုင်းစာ-တလိုင်း စကား များ ကို လည်း ကရှုစိုက် သင့် သည် ဟု သိ ပေးလိုကြောင်း။

R. H.

* ဤမြစ်သည် မှတွေမပင်လယ်ကွွာထည်းသို့ ရတ်ဘရက် စီးဆင်းမည့် အစား။ ဘီးလင်းမြှို့ တောင်ဘက်တွင်။ တောင်တည့်တည့် တောင်တန်း နှစ်ခု အကြား သို့ စီးဝင်ဟန်ရှိသည်။ မူလ မြစ်စဉ် ဟောင်းမှုကျိုက်ထိမြှို့ တူးမြောင်းနှင့် ဆက်သွယ်ပြီး။ မော်လမြှင်မြှို့အထိ တူးမြောင်းဖောက်လုပ်ရန်ကြိုစည်ဗုံးဘူးသည်။

S.

နံပါတ် ၆။ [No. XI.]

ထားဝယ်အကြောင်း။

ထားဝယ်။ စားဝယ်။ ဓားဝယ်ဟူသော အမသိကို ထားဝယ်ရာအစ်တွင်။ မြတ်စွာဘုရားတင်ပျဉ်ခွေ (တဲ့ပြု) ထိုင်တော်မူသည်ကို အဆွဲပြု၍ ဝေါဟာရတွင် ကြောင်း။ အချို့သူ့ဟောင်းများကာ။ ရက္ခိုပြိုမြှေသားများ။ ဓားဝယ်လာဘူးသည်ကို အဆွဲပြု၍ ခေါ်ဝေါ်ကြောင်း။ စင်စစ်အားဖြင့် ထားဝယ်နယ်ကို။ ယိုးဒယားရှမ်းမင်းတို့လက်မှာ။ မြန်မာမင်းတို့ တိုက်ခိုက်သိမ်းယူမရှိမီကာ။ ရှမ်းနယ်အပါအဝင်ဖြစ်၍ရှုံးလှုမျိုးတို့သည်။ ထိုဒေသသို့။ အလွန်ကြော်ပင်ပေါ်၍။ ကြော်ပိုက်တော်ကြီးဖြစ်၍။ လေ့ ဆိုပြုလုပ်။ အရပ်ရပ်သို့။ ကြော်များကို ကူးသန်းရောင်းဝယ်ကြရာ။ ထင်ရှားကျော် စောသော ကြော်ဆိုပြုဖြစ်လာ၍။ ရှမ်းတို့ဘာသာအားဖြင့်။ “ထ-ခို” (ထ-ဆို။ ခို-ကြော်) ကြော်ဆိုပြုဟူ၍ ခိုင်မာစွာအခြေအမြစ် မူလဘူးတန်းတကွေပြောကြ၍။ ငါးရှမ်းဘာသာသာအတိုင်းပင် “ထ-ခို” (Tavoy) စတင် ဖြစ်ဖွဲ့ဗို့ လာကြောင်း။ ထို့နောက် မြန်မာမင်းတို့ လက်နက်နိုင်ငံအဖြစ်သို့ ရောက်သော အခါတွင်။ ထိုနေရာ ဒေသသို့ လူသူအရောက်အပေါက်များ၍။ မြှော့ဘတည်ထောင်ပြီး။ ထားဝယ်ဝန်ဆောင် အပ်။ တောင် ထားဝယ်။ မြောက်ထားဝယ်။ (အထက်ရှမ်းပြုည် အင်းလေးရှာ့) ထားဝယ်မှုလ်။ ထားဝယ်မိဇ္ဈရား။ ထားဝယ်ဆောင်။ ထားဝယ်သူ့။ ထားဝယ်သား။ ထားဝယ်ရှိုင်းပန်း။ ထားဝယ်ပတ်။ မြတ်နှုံးထိုး။ ထားဝယ်စု။ ထားဝယ်ကြိုး။ ထားဝယ်လုံချို့။ ထားဝယ်ငါးပါး။ ထားဝယ်စကားစသည်တို့ ဖြစ်မွဲ့ဗို့ လာကြုံသည့်လကွေကာတင် ရှားသိသာရကြောင်း။

စော်သော စကားသည်။ မင်းမိဇ္ဈရား ဆွဲတော်မျိုးတော်တို့ သုံးစွဲသော စကားမျိုးဖြစ်သည်။ သို့ကြောင့်။ စေတလုံး-ပုံးတင်ဟု မျှေးကြီးမတ်ငယ်တို့ပင်။ စော်သောစကားတခွန်းကိုပင်။ အလွန်ရှိသောကြော်ပေသည်။

၌ထားဝယ်နှုံး။ ရွေးပေါ်ရာကာ စကားဟောင်းများကို။ ယခုတိုင်အောင် သုံးစွဲပြောဆိုလေ့ရှိကြသည့်အပြင်။ အစဉ်အလာအားဖြင့်။ အမမကလာအုံး (ဦး) တဲ့။ အဘောကလာအုံးတဲ့။ အစ်ကိုကလာအုံးတဲ့။ မမကလာအုံးတဲ့ဆိုသော စကား များကို ထားဝယ်နယ်ရှိ။ ကလေးသူငယ်မှန်သမျှတို့က “မိမကလာစေတဲ့”။ “ဖေကလာစေတဲ့”။ “နောင်နောင်ကလာစေတဲ့”။ “မယ်မယ်ကလာစေတဲ့”ဟု စော်သောစကားကို။ ယခုထိသုံးစွဲပြောဆိုလျက်ရှိကြောင်း။

ဦးနှင်းလှိုင်။

လိပ်ပြာနှင့် ပစ္စခေ ။

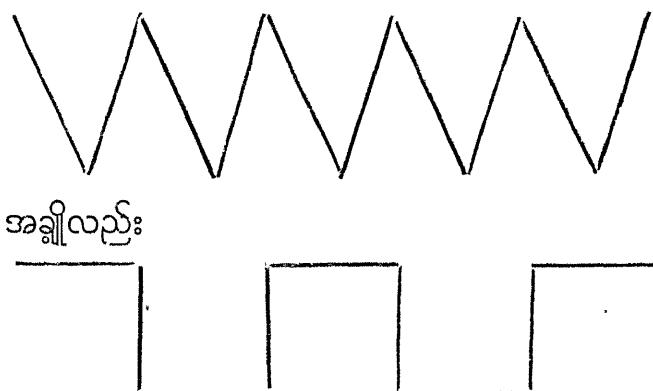
ပစ္စခေ-ဟူသောဂိတ်စကားမှာ။ (၁) ဂညာ၍။ (၂) လိပ်ပြာ။ အမိပါယ်နှစ်မျိုးရှိသည်။ ထိနှင့်အတူ လိပ်ပြာဟူသောဝေါဟာရသည်။ လိပ်ပြာကောင်ကိုလည်း ဟော၏။ ဂညာ၍ ကိုလည်း ဟော၏။ ပစ္စခေသည် အလွန်လှပသော မိန်းမပျိုတယောက်ဖြစ်သည်။ မည်ကဲ့သို့စက္ခခံပြီးလျှင် နတ်သိုးဘဝသို့ရောက်သည့်အကြောင်းများ၊ ရွှေမြို့ည်းခေါ် ရေးရေးက ဒဏ္ဍာရိဝါးမှာ ပါသည်။ သို့သော်။ ဤဝါးမှာ အရာ။ ဦးမိန်းမပျိုသည် လိပ်ပြာဘဝကလာသည်လည်းမဟုတ်။ မည်သည့်အတွက်ကြောင့်။ ဦးအမည်နာမ အခေါ်ခံရသည်လည်းမပါ။

လူမျိုး တရာ့တပါး ရှိကြသည့်အနက်။ ဂညာ၍ ကို အမျိုးမျိုးသော အမည်သမုတ်ကြသည်။ အချိုကင့်၏။ အချိုကယင်မှုစု၏။ ပုံတတ်သောပိုးကောင်ငယ်များ၏အမည်နှင့် ခေါ်ဝေါသမုတ်ကြသည်။ မြန်မာလူမျိုးနှင့် ရွေးကရိတ်လူမျိုးတို့သာ လျှင်။ လိပ်ပြာဟူသောအမည်တ်ခေါ်သည်ကို ကြားသိရသည်။

မြန်မာလိတတ်သော ကရင်များက။ “လိပ်ပြာခေါ်သည်။ လိပ်ပြာခေါ်ကျုံးမာသည်”ဟု ပြောဆိုလေ့ ရှိကြသော်လည်း။ ငှါးတို့ အယူဝါဒအရာ။ ဂညာ၍ သည် လူရှင်ကလေးနှင့်တူသည်။ မိမိဘဘသာရင်စကားမှာ လိပ်ပြာကောင်၏အမည်ကိုတ်မခေါ်ကြောင်း။ ကရင်လူမျိုးတို့ အကြောင်း ရေးသားသော စာတမ်းများမှာ တွေ့ရသည်။

ရိုနှစ်း၏ အမိပါယ်။

အောက်၌ ဘော်ပြထားသော ပုံအရ တည်ထားသော ရှိရှိုးကို ရိုနှစ်းချိုးဟု ခေါ်ကြသည်။



ကုသံပျိုအပိုင် ၂၆၁ မှာ။ မြင်းရေးနှင့်ပတ်သက်၏။ ရိုနှစ်းကြာဖူး၊ ရိုနှစ်းမြည့်သွေ်၏။ ရိုနှစ်းရှစ်ထောင့်ဟုစ်ဆိုသည်မှာ။ မြင်းကိုအကွဲအကောက်ပန်းဖူးပုံးပုံမှစ၍ မြေကြီးမှာထင်ပေါ်အောင် အထပ်ထပ်စီးနှင့်သည်ကို ဆိုလိုသည်။

သို့သော်။ ကြွေကောက်သောပုံကို မည်သည့်အကြောင်းကြောင့်။ ခိုန်းခေါ်သည်။ ခိုန်း၏အခိုပ္ပါယ်ရင်းမည်သို့နည်းဟု။ ပညာရှိများအကိုးအကာားနှင့် ဖြေဆိုရေးလိုသည်။

J. A. S.

နံပါတ် ၃။ [No XII.]

ဤအဘိဓာန်ဆိုင်ရာ မှတ်သားချက်များကို။ ရန်ကုန်ဒေးလီးနယူးသတင်းစာ တွင် ဘော်ပြသည့်မှာ။ သာ လ တိုင်တိုင်ရှိနေဖြီး။ သူရိယသတင်းစာတွင် ထည့်သွင်းသည်မှာ ဂ လမျှသာရှိသေားသည်။ ထည့်သွင်းသောအကြောင်းမှာ။ မြန်မာအဘိဓာန်အတွက်။ စကားများ စုဆောင်းနေကြောင်း အများသိပေါ်ရန်သော်လည်း။ ထိုအလုပ်နှင့်စပ်ဆိုင်ရာ။ မြန်မာစကားနှင့် ပတ်သက်သော အချက်အလက်များ ဘော်ထုတ်သည်ကို တွေ့သဖြင့်။ လူသူတို့ တိုးတက်၍ သဘောကျစေရန်သော်လည်း။ ဤနှစ်မျိုးသောအကြော်အစည်းနှင့် ထည့်သွင်းခြင်းဖြစ်သည်။ နေ့စဉ်ထုတ်သတင်းစာ။ နက်နဲ့သော အကြောင်းအချက်များ ရေးထည့်ခြင်းကို။ ရွှေ့ရှေ့ရားရသောလည်း။ အပတ်တိုင်း ပညာကလေးတိုးလောက်သော့၊ ဥာဏ်မျက်စီအနည်းငယ်ပွင့်လောက်သော့။ စာမျိုးပါစေရန် ရည်ရွယ်သည်အား လျှော့စွာ။ လွန်ခဲ့သော ၁၂ လအတွင်း။ အောက်ပါအကြောင်းအရာနှင့် စစ်လျဉ်း၍။ ကောင်းမွန်စွာတတ်မြောက်သော ပညာရှိများ ရေးရကူးသည်။ ရွှေးက ကျောက်စာတွက်၊ စကားတို့သည်။ ယခုကာလ စကားတို့နှင့် မည်ကဲ့သို့ခြားနားသည်။ တလိုင်းဘာသာနှင့် အခြားဘာသာစကားတို့ မည်မျှ အထိ မြန်မာဘာသာသာ စကားတွင်ပါဝင်သည်။ အထက်ထက်က။ အဘိဓာန်ရေးဆရာတို့၊ မည်သည့်နေရာမှာ လင်ဟင်းသည်။ မည်သည့်နေရာမှာ၊ ရီးမွမ်းခံထိုက်သည်။ ဤသို့ အကြောင်းအရာ ဘော်ပြချက်မျိုးများသာ ပါဝင်သေးသည်။ အဘိဓာန် အလုပ်ကိုကူညီခြင် နှီးဆောင်တိုက်တွန်းချက်များကို။ မထည့်သွင်းခြင်းမှာ။ ယခုခေတ်အခါ်။ သတင်းစာများမှာ ဆောင်းပါးရှင်တို့လည်းနှီးဆော်။ အာတ်ခုံ ပေါ်က၊ အာတ်မင်းသားတို့လည်း ဟောပြော။ အချိန် မရေးသာ၊ မြန်မာပြည်မှာ။ တဟောတည်း တပြောတည်း ဟောပြောကြ၍။ ခံရသူများမှာ ပုင်းလောက်ပြီ ထင်မီသဖြင့်။ တခုသော ကန္တာအသင်းကြီး၏ အသင်းသားတို့ကာ။ မိမိတို့အားဖြူအစည်းသို့ဝင်ရန် မဆွဲဘဲ။ ဝင်ထိုက်သူတို့ကာ။ အသင်းကိုသဘောကျ၍ ဝင်လိုမှ၊ လက်ခံရန် စည်းစနစ်ထားကြသည်ကို။ အတုခုံး၍ နည်းယူခြင်းဖြစ်သည်။

အတော် အတန်လည်း အထေမြောက်နေဖြီး။ မြန်မာပြည် တပြောညုံး၍ စာဘတ်သူများကာ။ မြန်မာအဘိဓာန်အကြောင်းကို။ သိကုန်ပြီဖြစ်သဖြင့်။ ဝင်စွဲကူညီ

ရန်ပြော၍။ လွယ်လင့်တကူ ပါဝင်ကူညီကြသည်။ အဆိုလည်း သတင်းစာများတွေ၍။ အလိုအလောက် အကျိုးဆောင်ထံစာရေး၍ ကူညီမည်ဟု ဝန်ခံကြသည်။ ဤကဲ့သို့ မကြာမီကာ။ အကူအညီဝင်လာကြသော ပုဂ္ဂိုလ်တို့မှာ။ များသောအားဖြင့် ကောင်းမွန်စွာ မြန်မာစာ တတ်မြောက်သော ပုဂ္ဂိုလ်များဖြစ်၍။ လူသာမန်တို့ နိုင်မည် မဟုတ်။ ခဲ့ခိုက်သောစာမျိုးကို အဘတ်နိုင်းရသည်။ တန်စံလောက်ကာ။ လစဉ်လစဉ်။ စကားမှတ်စာရွက် ၁၀၀၀ မျှသာရသည်။ ယခုလစဉ် ပျမ်းမျှချက်မှာ ၅၀၀၀ ခန့်ဖြစ် နေသည်။

သို့ရာတွင်၊ ဆရာဟု မခေါ်လောက်ဘူး။ အတော်အသင့်စာတတ်၍။ သူသူငါ ငါပြောစကားကိုဖြစ်စေ။ မိမိဘတ်နေကျ စာထည်းကစကားကိုဖြစ်စေ။ ရေးမှတ်နိုင်သော ပုဂ္ဂိုလ်တို့အနက်။ ဝင်ရောက်ကူညီသူတို့က အလွန်နည်းသေးသည်။

ဤအဖြစ်အပျက်ကို ထောက်ချင့်သော်။ သတင်းစာတွင် ထည့်သော အဘိဓာန်မှတ်သားချက်များကို ပညာရှိတို့ သဘောကျ၍ ကူညီကြသည်။ ရိုးရိုးလောက် စာတတ်သူတို့မှာမူ။ သဘောမကျ၍ မကူညီသေးသည်ကို မှန်းထား၍။ အဘိဓာန် ကော်မီတီ လူကြီးများက အထက်ကကဲ့သို့မဟုတ်။ အတို့ အစ မှတ်စုများကို ထည့်သွင်းစေရန် အကြိမ်ကြပြီးပါဝင်မည့် မှတ်စုမျိုးများမှာ။ လစဉ်လစဉ် ယခုထည့်သွင်း ဘော်ပြုသည့် အတိုင်း။ အဘိဓာန်အလုပ် မည်မှုတွင်ကျယ်သည်။ စကားအထူးအဆန်းများကို မည်သည့် စာများတွေသည်။ မည်သည့် အရပ်ဒေသမှာ ကြားရသည်။ မည်သူက မည်သို့ အခက်အခစ်တွေ၍ မေးလိုသည်။ မေးသော မေးခွန်းအရလည်း ပညာရှိတို့ ဖြေချက်များကို ထည့်သွင်းရမည်ဟု မျှော်လင့်သည်။ ငှါးပြု စာပုံစိုက်တိုက်များမှထုတ်သော စာ အုပ်များအနက်။ အဘိဓာန်အတွက်ဘတ်ရန် သင့်လောက် သည့် စာများကိုတွေလျင်။ မည်သည့်စာအတွက် ဘတ်ရန် လူလိုသည်ဟု ကျန်းတို့သွင်းကြော်ပြာလိမ့်မည်ဖြစ်၍။ ကူညီပါလိုရုံမျှနှင့် မပါဝင်သော သူများသည် လည်း ကြော်ပြာသည့်အထက်။ ထိုစာ ဤစာကိုနှစ်သက်၍ ပါဝင် ကူညီလိမ့်မည်ကို လည်း မျှော်လင့်သည်။

စာဘတ်သူများအား။ စာအုပ်နှင့် စကားမှတ်ရန် စာရွက်ငယ်များကို အဘိဓာန် ကော်မီတီများက ထုတ်ပေး၍။ စကားကုန်စင်ဒောင် ရေးကောက်ပြီး။ စာ အုပ်ကိုဘတ်သူအား အပိုင်ပေးသည်။ အနေအထိုင် ကျိုးမြောင်းသဖြင့်။ မေတ္တာရီ သက်သက်။ အချင်းကုန်ခံ၍ မကူညီနိုင်သော ပုဂ္ဂိုလ်တို့အား လုပ်ဆောင်ဆုတွေများ ကိုပေးသည်။ အဘိဓာန် မှတ်သားချက်ပါသော သတင်းစာ အဝတ်နှင့်။ လစဉ် ဝင် သောစာရွက်စာရင်းချုပ်ကိုလည်း၊ စာဘတ်သူတို့ထံ့ပို့သည်။

နောက်ဆုံး အကြံပေးလိုသည့် စကားတရပ်မှာ၊ အချို့ခြားများမှာ။ အဘိ
ဓာန်အတွက်ကူညီသူ ၂၌ ၃၌ ၄၌ ၅၌ လျှင်။ တလတခါ စည်းဝေး၏။ မိမိတွေ့ခဲ့သော
အခက်အခဲတိုကို တယောက်က တယောက်သို့ မေးမြန်းထိုင်ပင်၍ လျှင်။ စာရွက်
များစုပေါင်း၍ လျှင်။ အလွန်ကောင်းမွန်သော နည်းတရာ့ဖြစ်သည်။

J. A. S.

ବାହୁଦା ଏବଂ ଉତ୍ସବରେ ପାଇଲା ଶରୀରରେ

ଫୁଲିଯି ଗା [No. XIII]

ပန်းပင်၏ အမည်များ။

မြန်မာလူမျိုးများသည်။ အများအားဖြင့်။ သစ်ပင်အမျိုးမျိုး၊ မြက်ပင်အမျိုးမျိုးကို။ အမည်တပ်၍ခေါ်တတ်ကြ၏။အချို့သော အသုံး မဝင်သည့်ပန်းပင် နှယ်ပင် ချုပ်ထ ပေါင်းပင်ငယ်များတို့၏အမည်မှာမူမသိကြ။မခေါ်တတ်ကြ။ အဖွင့်လှသော ပန်းပင်များ၊ သီးမဟုတ်ဆေးဘက် ငင်သောအပင်ငယ် များ၏အမည်ကို သာလျှင်သိကြ။ အမည်ခေါ်တတ်ကြသည်။ သို့သော်လျှောက်လှသို့သောအပင်မျိုးများကိုပင်။ လူတိုင်း အမည် ခေါ်တတ်ကြသည့် မဟုတ်။ အထက်ပြည့် ခြေစည်းရှိုး များတွင် ပေါက်လေ့ရှိသော၊ ပရန်နာဝါ နှယ်ပင်များမှာ၊ အဖွင့်နိမ့်။ လူတိုင်း ခဏခဏတွေ့မြင် ကြရသော်လည်း၊ ဂုဏ်၏အမည်ကို၊ တရားလုံးမေးသော်။ ခေါ်တတ်သူ အမည်သိသူ တယောက်လောက်သာတွေ့ပေလိမည်။

။။။ သမုတ်ကြခြင်း၏ အကြောင်းရင်း ဖစ်မြစ်ကိုလည်း ရှာသွေ့၍မရ^{၁၁}နိုင်။ အရွက်ပိုင်းကြီးနှင့် အမျိုးချင်း တူသော အဆို့အပင်များကို၊ ဖက်ပိုင်း၊ ဖက်ဝန်း၊ တောင် ဖက်ဝန်း၊ ဖက်ပိုင်းကြီး၊ အစရိုသဖြင့် ခေါ်ကြ သော်လည်း၊ ဖက်ပိုင်းကြီး၊ ရှိသောကျွန်းပင် အင်ပင်များကိုမှု၊ ဖက်အစွဲပြု၍ မခေါ်ကြ။ ၇၈။ ပိတ်သင်းကတ်။ ဖွံ့ဖြိုးဘက်။ ပြည်ပန်းညို။ မဖလိပင် များမှာ။ အမျိုးချင်း အရွက် အသီး အပွင့် ချင်းတူကြ သော်လည်း။ အဲခေါ် အပေါ် လုံးလုံးကြီး ကွဲလွှာကြသည်။ ထိန်ည်းတူစွာ။ မဟာ လျေကား၊ ခက်လုန်ဖလ်၊ ချင်မြစ်၊ စွှယ်တော်စသော အပင်များမှာ။ အမျိုးချင်း တူ၏။ လိပ်ပြာသုဏ္ဍာန်ကဲ့သို့ အရွက်ချင်း တူ၍။ အပွင့်ချင်းတူသည့်ပြင်။ အလွန် လှ၏။ အမည် နာမများမှာ အနည်းငယ်များတူ။

အချို့အပင်များလည်း၊ အမျိုးချင်း မတူဘဲ။ အဖွင့်ချင်း အနည်းငယ်သာ တူသည့်နှင့်မိမိသိသော အပင်၏အမည်ကိုပင် တတ်၍ ခေါ်တတ်ကြ၏။ ရှာမာ-နှိမ်မာ

ပြည့်ရှိရင်း ခွါဌ္ဗီ ပင်အမည်ကိုယူ၍။ အခြားပြည်က လာသော။ ငှုံးနှင့် အမျိုးမတူဘဲ။ အဆင်နဲ့ တူသော အပင်မျိုး များကိုလည်း။ ခွါဌ္ဗီ ဟူ၍ပင် ခေါ်ဝေါ် သမုတ်ကြ၏။

အချို့ အပင်များ၏ အမည်မှာ။ အလွန် ထူးဆန်းသည်။ အပင် အမျိုးမျိုးကို ကြက်မအပ်ပင်ဟု ခေါ်ကြသည်။ အခြား အမည် ထူးဆန်းသော အပင် များမှာ။ မကိုယ်လုပ်။ ဘုမ်မဲ့အာ၊ မောင်မခေါ်ပါ။ ဧည့်မထစပါး။ လင်တပပျော်း။ ဒဏ္ဍာသူခာ။ မကျောင်းနှင့်။ အင်ဖိုင်းဆေးနဲ့ ကျွေမဂျိုလိုက်ဟူ၍ဖြစ်သည်။ ဤသို့ခေါ်ဝေါ်သမုတ်ကြသော အမည်သညှာများ၏ စောင့်မြှင့်ကို။ အလွန်သိလို့ဘယ် ကောင်းလေသည်။

H. O. R.

၁၉၂၃-ခု၊ ဧပြီလ ၉ ရက်နေ့တိတ် သူရှိယ သတင်းစာတွင်။ ခိုန်းချိုး ဟူသော ဝေါဘာရတွင် ခြင်း၏ အရင်းအမြစ်ကို မေးမြန်းထားရာ။ အောက်ပါအတိုင်းအဖြေများရရှိပါသည်။

(၁) ခိုန်းချိုးဟူသောဝေါဘာရမှာ။ ခိုန်းချိုး အင်းကိုအစွဲပြု၍ ခေါ်ကြဟန်တူ၏။ ငှုံးအင်းပဲ သဏ္ဌာန်မှာ။ လေးဂွက်စီရှိသောအင်းနှစ်ခုကို။ တကွက် ခို၍။ အင်းနှစ်ခု ထောင့်ချင်းထိ စပ်ထား၏။ ထိစပ်ခြင်းသည်။ နှုန်းဟူသော အဓိပ္ပာယ် နှင့်သော့တူထား၍။ တကွက်ကလည်း၊ ခိုထားသဖြင့်၊ ခိုန်းဖြစ်လာသည်ဟုဆို၏။ ချိုး—အဓိပ္ပာယ်မှာ။ အင်းအနား ပေါ်သည်။ တဖြောင့်တည်း မရှိဘဲ။ ကူးအောင် ချိုးထားသကဲ့သို့ ရှိခြင်းကြောင့် ဖြစ်၏။ သို့ကြောင့် ရှိခြင်း၊ နှုန်းခြင်း၊ ချိုးထားခြင်း၊ တည်းဟူသော စကား သုံးလုံးကို ပေါင်းစပ်သော ငှုံးအင်းကို အစွဲပြီး၊ ခိုန်းချိုး ဖြစ်လာသည်ဟုဖြေဆို၏။

(၂) အခြား အဖြေ တခုမှာ။ ပူရက်ကျမ်း စာမျက်နှာ နံပါတ် ၁၃ မှုတုတ် နှုတ်ချက်ကို။ အဖြေအဖြစ်ဖြင့်။ ကျွန်ုပ်တို့ထံပြု၏။ အဓိပ္ပာယ် အတိုချုပ်မှာ။ မဟာသမတမင်း လက်ထက်ကာ။ အလုံးခုံးသော သတ္တဝါတို့။ အာဏာစက် နှံရကား၊ ခိုအမျိုး သားတို့သည်။ ချင်းတို့ဘာတာ။ အရသာရှိသော မြိုက်သီး။ မြိုက်နဲ့ ကိုယူ၍ မင်းအား ဆက်သရ၏။ တနေ့သည်၊ သားတော်ကာ။ ငါ့ထံတော်သို့လည်း ယဉ်ခဲ့ဟု တောင်းရာ။ အဓိန်ကိုမနားခံ၍ တုတ်နှင့် ပုတ်ခတ်သဖြင့်၊ ခိုင်ယသည် မျက်စိကန်းလေ၏။ ခိုင်ယ လည်း မင်းထံကပ်၍။ တရား ဆုံးဖြတ်ရန် လျောက်ထားရာ။ မင်းလည်း မင်းကျင့် တရား ၁၀ ပါးနှင့် ပြည့်စုံသည့် အတိုင်း။ မျက်စိကန်းသူ နားပင်းသူ များမှာ။ တသက်ပတ်လုံး ဆုံးရှုံးခြင်းသို့ရောက်ပေ၏။ သို့ကြောင့် ခိုင်ယကို အသက်ထက်ဆုံးအစာ ရေစာပေး၍။ ကောင်းစွာမွေးမြှုပ်နည်း စီရင်ဆုံးဖြတ်ရကား၊ မိမိနှုန်းပြသာ၍ များဝယ်။

ခိုင်ယောက် နှစ်းဆောက်ပြီး၊ အစာရေစာ ပေး၍ မွေးမြှုပ်၏ ယခုထက် တိုင်ပြေသာ၏တို့၌။ ထောင့်ယောက်ချိုး၍ ပြလုပ်သောအဆောင်ကို ခိုနှစ်းဟုခေါ်ကြ၏။ ဤကဲ့သို့ထောင့်ယောက်ချိုးပြီး၊ ခိုအတွက် နှစ်းဆောက်လုပ်ရသည်ကိုအခွဲပြု၍ ခိုနှစ်းချိုး အမည်တွင်သည်ဟုဖြေ၏။

ကျွန်ုပ်တို့ ယခုစုဆောင်း ရေးကောက် နေသော မြန်မာအဘိဓာန် အတွက်။ ဝင်းမြောက်ဘွယ် တရာပေါ်လာသည်မှာ။ တိရရှိသူနှင့် အမျိုးမျိုးအကြောင်းအရာများ ကျမ်းကျင် နားလည်သော မစွတာ မက်ဂျစ်ခေါ် သိပ္ပံကျောင်း ဆရာတိုးတိုးက။ တော့ တိရရှိသူနှင့်များ အမည်ကို စုဆောင်း ရေးသား၍ ကျွန်ုပ်တို့ထဲ ပို့မည်ဟု အကြောင်းကြားထားသည်။

J. A. S

နံပါတ် ၉။ [No XIV.]

အဘိဓာန်မျိုး၏အကျိုးအပြစ်ချင့်ချိန်ဘော်ပြုချက်။

မြန်မာအဘိဓာန်ကြီးတဲ့ ထွက်ပေါ်ရန်။ ကြီးစားအားထုတ် ကုည်လျက်နေကြသောသူများနှင့် ငါးအဘိဓာန်ကြီး အထမြောက်အောင်မြှင့်စေရန် လိုလားကြသောသူများသည်။ များမကြာမိကပြီးစီးအောင်မြှင့်ခဲ့သောပါ့ဌးအင်လိုင် အဘိဓာန်နှင့် ကခွဲ့ဘွဲ့ပြုသူစ် အဘိဓာန်များ၏ အကျိုးအပြစ်ချင့်ချိန်ဘော်ပြုချက်များကို။ ကြားသိရန် အာရုံပြုကြလို့မည် ဖြစ်ပေသည်။ သို့အတွက် ဟနဲ့မြှင့်ပြုသူစ်အစိုးရများထုတ်သော ဘုလတင်ခေါ် ပညာမဂ္ဂင်းမှ ထုတ်နှစ်၍။ အကျဉ်းအားဖြင့် ဘော်ပြပါအံ့။

ပါ့ဌးအဘိဓာန်များ။ ကိုးကားသော ကျမ်းဂန်များအမည်ကိုသာ ဘော်ပြရုံမျမှာ။ ဝေါဟာရတည်ရှိရာ စာမျက်နှာနံပါတ်နှင့်စာကြောင်းရေများပါ ညွှန်ပြလျက်။ ကျမ်းဂန်များမှ ထုတ်နှစ်ချက်။ ဥပမာနှင့်တက္က ဘော်ပြထားသဖြင့် များစွာအဘိုးတန်ပေ၏။ သို့သော်ကျမ်းပြုဆရာတို့ အပြစ်တင်ရန် တချက်များ။ အဘိဓာန်ဟောင်းကြီးများနှင့် ကျောက်ထက် အကွာရာတင်ထားသော ဝေါဟာရများကို။ မထည့်သွင်းပြီးပင်ဖြစ်၏။ အမည်နာမများကို၊ မပါဝင်စေခြင်းမှာ အပြစ်ဟု မဆိုထိုက်ပေ။ ရေးကောက် စုဆောင်းပုံနည်းစနစ်များ။ ကျမ်းဂန်များမှ ဝေါဟာရများ ထုတ်နှစ် ရေးရာ ကောက်သူတိုင်းမည်သည့်အကွာရာက မည်သည် အကွာရာအထိ။ မည်သူက ရေးကောက်ရမည်အစရှိသဖြင့်။ ကိုယ်စိုက်ယင့် တာဝန်ယူ၍ ရေးကောက်စုဆောင်းရ၏။

သိအတ္ကာ ကျမ်းကန်များကို အစကအဆုံးတိုင် ဘတ်ရသော်လည်း၊ မီမိတ္ထာဝန်မ ယူသော စကားများကို မရေး ကောက်ဘဲ ချင်းချွန်၍ ထားခွဲရ၏။ ဤသိမြှုပြုခြင်းကား၊ ဤအဘိဓာဇ်များ၏ အကျိုးအပြစ်ကို ချင့်ချိန်သူ ပုဂ္ဂိုလ်၌ ဖြေားကြော်၍ အကွဲရာများကို တ ယောက်စီ လွှာအပ်၍ ရေးကောက်မေမည့်အစား၊ ကျမ်းတစောင်တွေ့စီ လွှာအပ်၍ ဖြင့်။ သေချာစွဲစပ်စွာ ရေးကောက်ထုတ်နှစ် ပေါ်မှု၊ သာ၍သင့်လျဉ်ကြောင်း၊ အကယ်၍ အလယ်မဟို အဘိဓာဇ် အမူဆောင် အလုပ်ရုံး ဖွင့်၍ ဖျင့်၍ လျဉ်၍ ရေးကောက်ထုတ်နှစ်၌ သမျှ ဝေါဟာရများကို။ အကွဲရာအပ်အစွဲ အတိုင်း၊ နီစ်နိုင်ရန်ပုံ ကြပါကြား၊ အချိန်မကုန်ဘဲ လွယ်လင့်တကူ၍ မြောက်နိုင်သည်ဟုသူ၏ ထင်မြင်ချက် တွင်ကော်ပြု၏။

ကန္တာဖြင့်သစ် အဘိဓာန်မှာ။ စာမျက်နှာ ၇၃၃-မှ-၉၂၈ အထိစီကုံးရေး
သားထားသော ပည့်မတွဲဖြစ်၏။ ထူးဟူသောပုံမှ အဆပြု၍ ဘန်ဟူသော ပုံမှာ
ဆုံး၏။ အထက်ပါ-ပါ၌ အဘိဓာန်၍။ ပိုင်းခြားဝေဘန်၍။ အကျိုးအပြစ်ကို ဘော်ပြ
သော ပုဂ္ဂိုလ်ကြီး၏ ထင်မြေပျက်မှာ။ စုဆောင်းထားသော စကားများကားအဘိုး
တန်ပေ၏။ အကွားအစီအစဉ်မှာ ညွှန်ပေး၏။ ကျမ်းပြုဆရာသည်။ ကမ္မည်းကျောက်
စာများမှ ရေးကောက်ထုတ်နှုတ်၍ ယူသော စကားတိုင်း အမိပ်၍ ထူးစေကာမူ။
စာလုံးပေါင်းရေးထုံးရေးနည်း မတူကာမျှနှင့် တသီးတခြား စကားကဲ့သို့ ဘော်ပြ
ထား၏။ ထိမှတ်ပါး။ ကျမ်းပြုဆရာသည်။ ပါ၌ဘာသာ။ သသံ့၌ဘာသာများ၌
မကျမ်းကျင်မဟတ်မြောက်ရကား။ ဝေါဟာရများ၏ အရင်းအခြင်းကိုမသိနိုင်သဖြင့်။
စာလုံးပေါင်းစပ်ခြင်း။ အနက်သမ္မန်ခြင်းများ၌ အများကိုဖြစ်စေ၏။

၅၆။ အထက်ပါကျမ်းနှစ်ကျမ်း၏ အကျိုးအပြစ် ဘော်ပြချက် များကို ကြည့်ရ ဆင်ခြင်ခြင်းဖြင့်။ ကွဲနှစ်တို့မြန်မာအဘိဓာဇ်ကြီးအတွက်။ ယခုစုစောင်းပြုစုနေသော နည်းစနစ်များ။ အဆိုပါထင်မြင်ချက်ပေးသူ ပုဂ္ဂိုလ်၏ အလိုနှင့် တသောတည်း ဖြစ်သဖြင့်။ အစကောင်းပြီး။ အန္တာဝါးကိုလည်း သေချာစွဲစဉ်စေရန် အထူးကရပြုရ မည့်ဖြစ်ကြောင်း။

များရေးထားခဲ့သော ပြောတ်များနှင့်၊ ကာလပ်ဝိုဝို။ သတင်းစာများသာ ရေးကောက်လျက်ရှိသေး၏။

နောက်ထပ် ပေါ်လတ္ထံ သော စာအုပ်များကို စုံစမ်း ရှာဘွေး ရမည်ဖြစ်၏။ ယခုပေါ်ထွက်သော စာအုပ်များအနက်။ သတိမြို့ ပင်စင်အဖြူမ်းစားအရေး ပိုင်ဟောင်းကြောက်သရေဆောင် ရွှေစလွယ်ရမင်း ဦးကော်ထွန်းစီရင်ရေးသားသော ကိုးခက်းပျို့ဗြိုက်ကျမ်းနှင့်။ ရန်ကုန်မြို့ သိပုံကျောင်းဆရာတိုး ဦးဘေးမောင်တင်ပြင် ဆင်ခရေးသားသည့် က်းဝန်မင်းကြီးဌာနဖို့သွားနေ့စဉ်မှတ်စာတမ်း ပင့်မတွဲများမှာ။ ရေးကောက်ထုတ်ပေးရန်လူလိုနေသေး၏။

ကိုးခက်းပျို့ဗြိုက်များ။ ခက်ခဲနက်နဲ့သော ဝေါဟာရ စကားများ။ ပေါ်ရာဏ် စကား၊ ပါ့ဗြိုပျက်များ၏ အမိပုံပါယ်အသုံးအနှစ်များကို။ ကုမ္ပဏီများ အမျိုးမျိုးများ ကိုးကားလျက်။ ပေါ်ရာဏ်ကထာသုတိ။ သာရသူစီဟူ၍။ အတိဓါန်သွေ့ယူယ် အကွားရာ အသိက် စီစဉ်ပြီးလျင်။ နောက်ဆက်တဲ့ အဖြစ်ဖြင့် ဘော်ပြ ထားရကား။ ဥုံးနှင့် မြန်မာအဘိဓာတ်။ ငှါးစာအုပ်မှ ရေးကောက်၍။ ကူညီလိုသူများ။ ကျမ်းဝန်များ၎ံ များစွာ မကျမ်းကျင်သည့်တိုင်အောင် အလွယ်တကူ ထုတ်နှစ်ရေး ကောက်နှင့်၏။

က်းဝန်မင်းကြီးဌာနဖို့သွား နေ့စဉ်မှတ်စာတမ်းပင့်မတွဲများ။ ဘဇ်ဝဂုဏ်။ မြန်မာအဆွဲသတင်းစာဆရာတီးဘွဲ့များ သောစာအုပ်နှင့်။ က်းဝန်မင်းကြီး၏ ပေစာမူတို့ကိုတိုက်ဆိုင်ညှိနိုင်း၍။ စာရေးဆရာကာ။ မိမိကြောက်ရာကိုယူလျက်၍မှုက္ခာရှိနိုင်း အောက်ခြေ မှတ်ချက်အဖြစ်ဖြင့် ဘော်ပြထား၏။ မြန်မာမင်း လက်ထက်က။ ဥရောပတိုက်ရှိ။ အရပ်ရပ်မြှို့နယ်ပယ်စသည်တို့၏ အမည်နာမ များကိုလည်း။ အကွားရာအလိုက်စီစဉ်ရေး၍။ မူလ အခေါ်အဝေါ် အတိုင်း ကျကျ နန် သိကြစေရန်။ အကိုလိုအကွားရာဖြင့်လည်း ဘော်ပြထား၏။ ထို့ပြင်မြန်မာနှင့်တွင်ထင်ရှားမရှိသေး သော ဥရောပတိုက်ထွက် စက်ကရိယာ စသည်တို့၏ အမည်။ လောကဓါတ် ပညာရေး ဆိုင်ရာ အသုံးအဆောင်ဝွှေပစ္စည်း စသည်တို့၏ အမည်နာမ များကိုလည်း။ မြန်မာဘာသာဖြင့် အမည်ထုတ်ဘော်၍ ခေါ်ဝေါ် သမှတ်ထားခဲ့သော ဝေါဟာရ အဖြောက်အမြားပါဝင်၏။

အထက်ပါစာအုပ် ၂ အုပ်ကို ကြည့်ရှု၍။ အဘိဓာတ်အတွက်စကားစုံဆောင်းပေးလိုပါက။ ကျန်းတို့ထံ အကြောင်းကြားပါ။ စာအုပ်ပိုလိုက်ပါမည်။

A MORSE CODE OF BURMESE.

THE EDITOR,

Journal of the Burma Research Society.

SIR,

With reference to my note on "A Morse Code for Burmese" in the August number of your Journal, your readers will probably be interested in the enclosed letter from Mr. E. H. Seppings, from which it will be seen that he remembers an old pamphlet on the subject.

Strangely enough, almost the same day that I received this letter from him, while looking through an old library, I came across a pamphlet by Major A. R. Macmahon *Telegraph Code for Upper Burma*. (Secretariat Press, Rangoon, 1871.) Presumably this is the pamphlet to which Mr. Seppings refers and I trust it may be possible to secure it for the Research Society. Yours Etc., J. S. Furnivall.

DEAR SIR,

Your note on "A Morse Code for Burmese" in the August issue of the Burma Research Society Journal reminded me of a pamphlet I came across here some thirty years ago. As well as I can recall, it had the rather curious title of *Teek-Ka-Dee-Pee-Kah* which in my ignorance of the language I took to be the Burmese equivalent for Electric Telegraph. This pamphlet contained the entire Burmese Morse Code and had issued from the Government Press about the year 1870 or perhaps earlier with the usual blue cover of all government publications of those days. On looking up British Burma Administration Reports, a reference occurs in that for the year 1867-68 to the effect that two Burmese lads were, at the request of the King, being instructed at the Rangoon office in telegraphy. The Report for the next year, 1868-69, states that the lads had not made much progress: one being able to receive 10 words a minute, the other only five. "They know nothing of Telegraphy beyond signalling" continues the Report, "and would of course be perfectly useless if left to themselves in an office. Arrangements have been made to instruct them in the connections of an instrument and office, making up batteries etc." In the Report for 1869-70, it is stated, "The Burmese lads who were under instruction for upwards of two years, at the request of the King of Burma, left a few months ago. They possess a fair knowledge of the instruments, connections, etc., and one of them is now employed by the King of Burma in the construction of a line to Mandalay." This line was worked for some years. In the *Burma Gazette* Supplement for February 28th, 1874, page 87, a letter from the British Resident at Mandalay to the Officiating Secretary to the Chief Commissioner, British Burma, is reproduced with a free translation of a communication from the Minister for Foreign Affairs, the Kin Woon Mengyee, intimating that telegrams

in English could be received and despatched throughout the lines in Upper Burma. I had hopes that the *British Burma Gazetteer* would afford further information, but have been disappointed, for beyond mention of an extension of the line from Thayet-myo to the frontier where it joins a line to Mandalay, nothing is said of the Burmese Government line.

I would suggest a search being made among the old records preserved in the Secretariat, among which a copy of the pamphlet I have mentioned may be found, or in the records of the Government Press, if copies of publications issuing thence have been preserved.

With apologies for taking up your time. Yours Etc. E. H. Seppings.

A BURMESE PHONETIC READER.

Mr. Reynolds' Notes on A Burmese Phonetic Reader by Miss Armstrong and myself (edited by Prof. Daniel Jones in the London Phonetic Readers series) appeared in the Journal for August 1927. The Notes led me to wonder whether some official step would be taken to carry out Mr. Reynolds' suggestion "to press for the development of the official system further on the lines adopted by Grant Brown." Such a step would have been welcome as affording an opportunity to discuss the essential differences between the Reader and Grant Brown's Half the Battle and to arrive at some practical result in the shape of a revised official system or a phonetic script that would be acceptable for the New Burmese Dictionary now approaching completion. But apart from some discussions among the members of the Dictionary Committee, nothing further was done. Mcantime, I thought I would write this reply to Mr. Reynolds.

I must explain why no reference in the Reader is made to Half the Battle or to any other book. Half the Battle was known to me at least by name, as were also other works, including Mr. Taylor's article on the Tones of certain Languages of Burma in the Bulletin of the London School of Oriental Studies 1920. But the purpose of the book which we were writing prevented us from making any reference to other works, not because we attached no importance to them but because we wished not to be influenced in any way in our independent investigations into the nature of Burmese speech as spoken by a particular individual, myself. It is therefore reassuring to find Mr. Reynolds telling us that our conclusions agree so substantially with those of Grant Brown.

Mr. Reynolds has made an able analysis of the Reader and has compared it with Half the Battle. But my complaint is that he has judged the Reader by the official system, when he himself has said that the purpose of the Reader is to record Burmese speech for a person familiar with the science of phonetics and with the International Phonetic Association Script. Thus since the Reader has chosen *h* to represent the aspirate, the symbols *sh* and *th* represent the aspirates of *s* and *t* and not the sounds of *sh* and *th* in the English 'shin' and 'thin', for which the I. P. A. script has chosen special symbols. And yet Mr. Reynolds says "And in any case, and whatever the conventions of phonetic symbols may be, the use of the symbols *sh* and *th* to represent to an English reader any sounds other than those in the English 'shin' and 'thin' must be an endless source of confusion, the more so when the sounds ordinarily represented in English by *sh* and *th* do occur in Burmese." Mr. Reynolds, that is to say, finds fault with the Reader for doing exactly what it has undertaken to do. The endless source of confusion can only arise, if one reads the official system into the phonetic symbols chosen, looking at them, so to speak, with the official eye. One might just as well blame

Mr. Grant Brown for not using *h* or the symbols, which he has deliberately discarded.

Mr. Reynolds complains of the number of different symbols used by the Reader. He has counted 14 different symbols. But this number should be reduced; for the marks which are placed in front of the tones to indicate their pitch should not be counted as so many different symbols. For instance Mr. Reynolds says "Toneme 1 of the Reader is subdivided into two classes and each of these again into 3 members according as whether the falling tone starts at a high, middling or low pitch. The result is that no fewer than 6 symbols are used." This is not so. The two classes of the toneme are marked by only one kind of symbol to indicate the pitch. No matter whether the tone starts at a high, middling or low pitch, the symbol for the pitch remains the same. The two symbols for the two classes of tone and the symbol for the pitch give only 3 different symbols.

I grant that these symbols for pitch may be dispensed with for sounds in isolation as in a dictionary. But they are helpful if you wish to indicate to some extent the intonations of the voice in actual speech. Thus it would be a great help to a foreign student to show the difference in the intonations of the two expressions "John, who is here" and "John ! who is here ?" by marking the pitch of each sound as high, middling or low. This is exactly what the Reader has done for Burmese speech. But Mr. Reynolds does not want such help and asks "When once you begin to commit to paper the intonations of a particular person, where are you to stop?" He is confident that "If an Englishman has got the principal member of the toneme correct, he will automatically vary his pitch directly in relation to other words in the sentence." That is just the point. The danger is that the Englishman is apt to introduce into the Burmese sentence the habits of his own speech. It is to guard against such danger that so many symbols are used in the Reader. And the beginner is not likely to be misled as to what is essential. The description of the tones as principal and subsidiary is sufficient to tell him what is essential and what is not.

Of the three points of difference which have been noticed by Mr. Reynolds between the two books, there does not seem to be much difference as regards the definition of the aspirate. Half the Battle (p. 22) says "the compressed air is allowed to escape after the loosening of the stop and before the beginning of the vibration or voice, so that a puff of breath intervenes", a definition which I take to be essentially the same as the Reader's "insertion of *h* between the plosion of the consonant and the beginning of the vowel". For the representation of the aspirate, the Reader adopts the symbol *h*, while Half the Battle uses an inverted comma above the consonant affected.

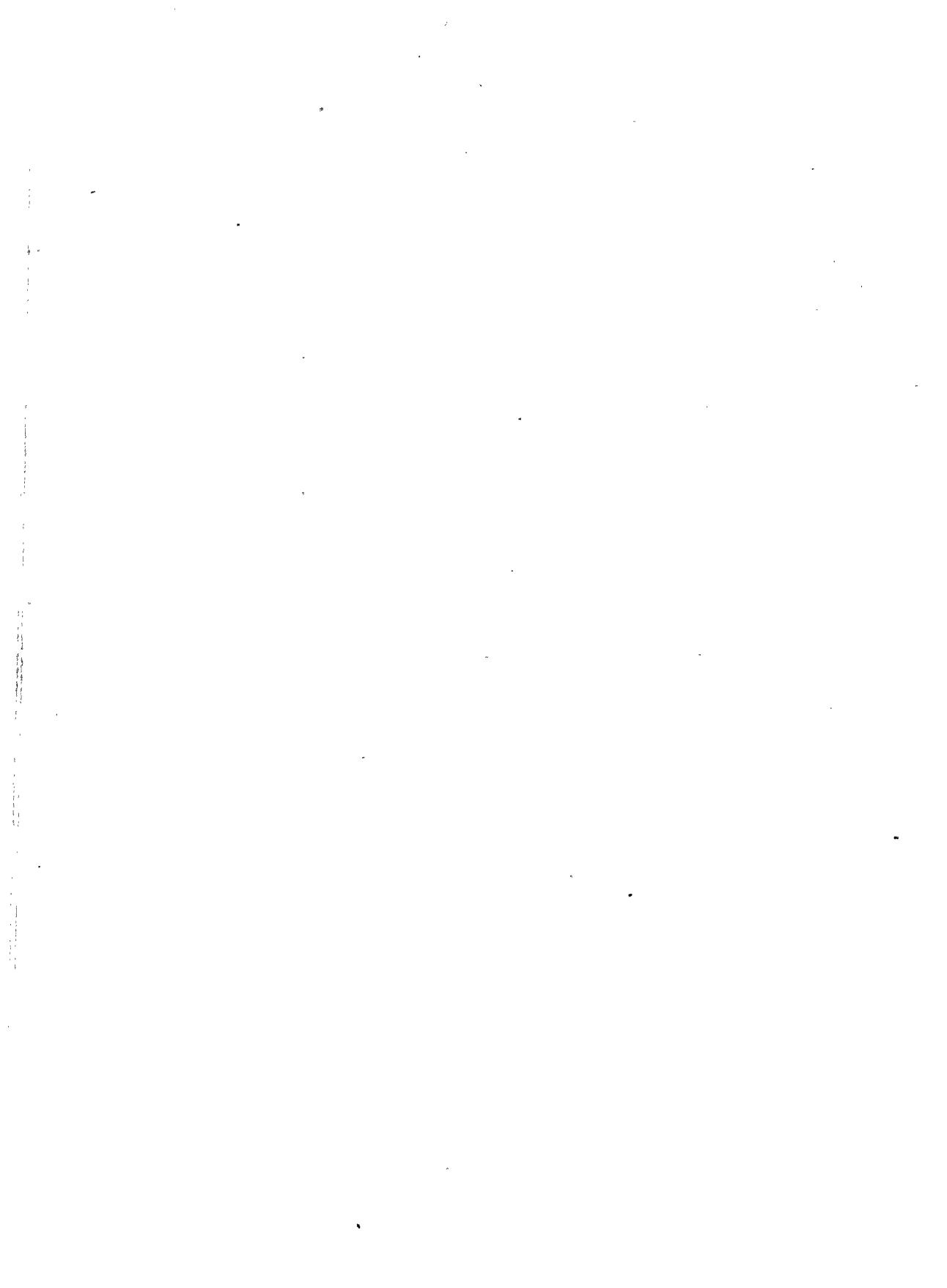
A BURMESE PHONETIC READER.

For the representation of the second element of ဉာ or ၢ the Reader uses a special symbol, while Half the Battle uses a *y*, but Mr. Reynolds does not decide which is correct. Neither does he express his opinion on the pronunciation of the final nasals. This is an important point of difference between the two books. The Reader represents my own pronunciation of the final nasals in isolation as nasalized vowels. Half the Battle is of opinion that the final consonants must be pronounced. To make the point clearer, let us take a concrete example လုန်တော် *lun dè*. I admit a light pronunciation of *n* owing to the influence of the following *d* in connected speech. But I do not pronounce the *n* in the Burmese name လုန်အောင် *Lun Aung*. Half the Battle would pronounce the *n* in both instances. Regarding this point about modern Burmese pronunciation Mr. Reynolds has plenty of opportunity to make his own observations in Burma and to tell us the result.

Mr. Reynolds begins by praising the Reader and ends by expressing his preference for Half the Battle because of the simplicity of its system of transliteration "and its close adherence to the official system." Now the official system, according to which we all spell our Burmese names serves a very useful purpose for a popular representation of Burmese sounds, but it does not claim to be scientifically phonetic. It is therefore hardly just that it should be a standard by which to judge the Reader, which professes to follow the phonetic system and aims at accuracy at the expense of simplicity.

PE MAUNG TIN.

25188



PROCEEDINGS

OF THE
BURMA RESEARCH SOCIETY.

Annual General Meeting.

The Annual General Meeting was held on Friday, January the 31st at 6.30 p.m., at University College (Commissioner Road.) The President, Mr. C. W. Dunn, took the chair. The proceedings opened with the reading of the Annual Report by the Honorary Secretary. The Report having been adopted by the meeting, certain amendments to the Rules were considered and carried. Rule 7 was amended to read as follows :

'7. Ordinary Members shall pay an annual subscription of Rs. 15 payable in advance on the 1st of January of each year. Members shall be entitled to become Life Members of the Society on making a single payment of Rs. 150. Where a Member has paid the annual subscription for fifteen years and thereafter ceases to reside in Burma he shall be allowed to become a Life Member on making a single payment of Rs. 25, or to continue as an Ordinary Member on paying a special absentee subscription of Rs. 5 per annum ^{1.}'

Rule 12 was amended as follows :—That after the words “The Honorary Treasurer,” the words “the Honorary Librarian” be added in the list of Officers of the Society ; and that the words “The Honorary Editor shall also be the Librarian” be omitted,

The election of Officers and Members of the Committees for 1930 then took place, the following being elected :—

PRESIDENT.

The Hon'ble Mr. Justice W. Carr, I.C.S.

VICE-PRESIDENTS (3).

The Hon'ble Mr. Justice U Ba.

J. S. Furnivall, Esq.

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.

HONORARY SECRETARY.

B. R. Pearn, Esq., M.A.

(1). Note by Honorary Secretary :—This Rule does not permit annual subscriptions previously paid to be deducted from the Life Member's payment, nor does it imply that an Ordinary Member becomes a Life Member after paying his annual subscription for ten years.

HONORARY TREASURER.

Ahmed Cassim, Esq., B.A.

HONORARY EDITOR.

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.

HONORARY LIBRARIAN.

G. H. Luce, Esq., M.A., I.E.S.

EXECUTIVE COMMITTEE.

U Shwe Zan Aung, B.A., K.S.M. A.T.M.	Dr. H. I. Marshall, M.A. D.D. Frof. F. J. Meggitt, M.Sc., Ph.D., I.E.S.
The Hon'ble Mr. Justice U Mya Bu	U Tun Pe, M.A., B.L., M.L.C.
C. W. Dunn, Esq., C.I.E., I.C.S.	U Po Sein, A.T.M.
Prof. W. G. Fraser, M.A., I.E.S.	U Set, B.A.
S. G. Grantham, Esq., B.A., I.C.S.	D. J. Sloss, Esq., C.B.E., M.A., I.E.S.
Prof. D. G. E. Hall, M.A., F. R. Hist. S., I.E.S.	Meer Suleiman, Esq., M.A.
U Tin, K.S.M., A.T.M.	

GENERAL COMMITTEE.

U Tha Dun Aung.	U Tha Kin.
U Kyi O, B.A.	Taw Sein Ko, Esq., C.I.E.
R. R. Langham Carter, Esq., I.C.S.	H. F. Searle, Esq., I.C.S.
C. Duroiselle, Esq., M.A.	J. A. Stewart, Esq., M.A. I.C.S.
Major C. M. Enriquez.	L. F. Taylor, Esq. M.A., I.E.S.
U Hla, B.A.,	U Thein.
G. E. Harvey, Esq., B.A., I.C.S.	U Lu Pe Win, M.A.

On the motion of Mr. Luce, the meeting passed a vote of thanks to Mr. Dunn for his two years' Presidency of the Society.

Mr. Dunn moved a vote of thanks to the other officers of the Society, which was also carried.

At this point the chair was taken by the newly-elected President, Mr. Justice Carr. Mr. Carr thanked the Society for the honour done to him in electing him President, and assured the Society of his intention of promoting the interests of the Society during his term of office.

A paper entitled "The Beginnings of Christian Missionary Education in Burma, 1600—1824," by Maung Kaung, B. A., was then read by the Honorary Secretary, and the meeting concluded with a vote of thanks to the author of the paper.

B. R. PEARN,

January 31st, 1930.

Honorary Secretary.

ANNUAL REPORT FOR THE YEAR 1929.

ROLL OF MEMBERS.

During the year 1929 six new Ordinary Members joined the Society and two former Ordinary Members became Life Members. The total on the roll at the end of the year was 235, this number consisting of—

Honorary Members	2
Corresponding Members	6
Life Members	59
Ordinary Members	168

	235

This total of 235 compares unfavourably with the total of 344 at the end of the year 1928, but the figure has at least the merit of being an accurate statement of the Society's Membership, whereas the previous year's total included a large number of Members who had not paid their subscriptions for some years, and seemed to have no intention of paying them.

The question of non-payment of subscriptions was considered by the Executive Committee early in the year, and it was resolved to strike off the list the names of all Members who, after being addressed on the subject by the Secretary, failed to make the payments due.

A number of voluntary resignations were received during the year and the total loss of Members by voluntary resignations and by removals from the list was 109.

Non payment of subscriptions is a difficulty which perpetually faces the Society's officers ; we have still among the Members of the Society 15 who have not paid their subscriptions for the year 1929. Probably this is due to forgetfulness, rather than to any disinclination to pay, and it was in view of this that the decision was taken to collect subscriptions by V.P.P. instead of sending notices to Members.

An endeavour has been made to increase the Membership of the Society, and to this end a number of circulars have been issued. As a result, 24 new Members have joined the Society, but these will appear on the Roll of Members for 1930, and therefore should not figure in this Report.

OBITUARY

The Executive Committee regrets to record the deaths of four Members of the Society—

U Tsain, *Barrister-at-Law.*

Rev. O. Hanson.

V. J. Mariano, Esq.

Major J. H. Sewell.

OFFICERS AND MEMBERS OF THE COMMITTEE.

The Honorary Secretary was on leave for the greater part of the year, and during his absence the Honorary Treasurer, Mr. Cassim, kindly acted as Secretary in addition to his other duties. Otherwise the Officers and Members of the Committee held their respective offices throughout the year.

MEETINGS.

A General Meeting of the Society was held at University College (Commissioner Road) on November the 14th, when U Kin Maung, B.A. read a paper entitled "Burma Records in the Imperial Library, Calcutta," by Mr. A. F. M. Abdul Ali, Keeper of the Imperial Records, Calcutta. The attendance at the Meeting was unfortunately very small, only eight Members being present.

The Executive Committee held four Meetings during the year: on February the 7th, March the 25th, September the 18th, and November the 14th.

All the above-mentioned Meetings were held in the Buildings of University College, and the Society owes a considerable debt of gratitude to the Principal of the College for his kindness in providing accommodation on these occasions.

TEXT PUBLICATION SUB-COMMITTEE.

The Text Publication Sub-Committee for the year 1929 consisted of

1. Prof. Pe Maung Tin, M.A., B.Litt., I.E.S. (Chairman).
2. J. S. Furnivall, Esq., I.C.S. (retd.).
3. G. H. Luce, Esq., M.A., I.E.S.
4. U Tun Pe, M.A., B.L., M.L.C.,
5. U Po Sein, A.T.M.
6. U Tin, K.S.M., A.T.M.
7. U Po Kya.
8. A. Cassim Esq., B.A., (Secretary).

The Sub-Committee met three times on the 4th January, 19th August, and 21st December 1929.

Works published during the year—(1) Thilawuntha's Yazawingyaw, (2) Gavampati (Talaing), (3) Seindakyawthu's Yadu, Egyin and Luda, (4) U Ponnya's Thathanashauk and Sundawgyi and (5) U Lat's Sabebin Wutthu. Of these, the first two were published for the University of Rangoon which holds their copyrights. A reprint of the Owada-du Pyo (No. 1 of the Series) was also issued.

Works under preparation and expected to be out soon include U Toe's Yama Yagan, U Ponnya's Myittaza, Hmawbi Saya Thein's Gitalankarad-pa:i Kyan and She-haung-thangyo-baungyok, and Kyigan Sayadaw's Myittaza. An important historical work called the Jatabon is also in course of preparation for the University.

The Sub-Committee has been receiving royalties as usual from publishers of texts included in its Series. The total income from this source for this year amounted to Rs. 561-13-6.

Prof. Pe Maung Tin was General Editor of the Series throughout the year.

JOURNAL

The three Numbers of the Journal for 1929 have all been issued. It was decided by a resolution of the Executive Committee to discontinue the issue of the Scientific Number, and this has accordingly been replaced by a general Number.

LIBRARY—

The number of books, periodicals, etc., acquired during the year was 181, consisting of

Presentations by Government	....	....	6
Presentations by private persons and public bodies	....	....	93
Acquisitions by exchange	....	....	74
Acquisitions by purchase	....	....	8
			181

The total number of items in the Library at the end of the year 1928 was 2,084. With the additions for 1929, the total is now 2,265.

The housing of the Library being regarded as unsatisfactory, the Executive Committee, by a resolution passed at a Meeting on February the 7th, authorised removal of the Library to the University Estate. The condition of the books was then carefully investigated by the Honorary Librarian, and a considerable number were rebound. The condition of the Library is now more satisfactory than it has been for some years.

FINANCE,

Apart from the Text Publication Fund, which has a separate existence of its own, the total income of the Society for the year was Rs. 10,448-3-0. With the opening balance of Rs. 613-8-6 this made a grand total of Rs. 11,061-11-6. The expenditure for the year was Rs. 8,041-11-3. The closing balance is therefore Rs. 3,020-0-3.

On the receipts side mention must be made of the realisation of the Society's investment of Rs. 4,000 from the Burma Provincial Co-operative Bank on maturity, and the income of Rs. 157-4-0 derived from the sale of the Glass Palace Chronicle as against Rs. 84-3-0 of the last year.

During the year 6 instalments of Rs. 625/- each were paid to the Dictionary Sub-Committee, *i.e.*, in January and March being the balance of the Government grant for 1928-29, and in June, July, September and November 1929 from the current year's Government subsidy which is

consequently exhausted. The Executive Committee sanctioned the payment of Rs. 1,000 out of the Society's funds to the Dictionary Sub-Committee but it has not been called for yet.

Of the amount realised from the Burma Provincial Co-operative Bank, Rs. 1,000 has been invested with Messrs. Dawson's Bank, Ltd., for one year. A fixed deposit of Rs. 1,000 with Dawson's Bank was realised on maturity and re-invested. In other respects, the Society's investments are the same as reported last year.

The Text Publication Fund opened with a balance of Rs. 872-9-8 and closed with Rs. 875-0-11. The reprint of the Owada-du-Pyo cost Rs. 700 but it has already realised Rs. 415-2-6 in six months. Royalties from publishers brought in a sum of Rs. 561-13-6.

The financial condition of the Society was considered by a Sub-Committee appointed for the purpose. The Executive Committee, on the report of the Sub-Committee, decided to appeal for more members and to consider the possibility of economising on the cost of the Journal.

B. R. PEARN,
Honorary Secretary.

January 31st, 1930.

BURMA RESEARCH SOCIETY.

Annual Accounts for 1929.

Receipts	Amount.	Payments.	Amount.
	Rs. A. P.		Rs. A. P.
Opening Balance	613 8 6	Clerk's pay	400 0 0
Members' subscriptions	2,869 7 0	Peon's pay	204 0 0
Interest on investments	654 6 0	Printing of Journal	1,850 14 6
Sale of Journal	260 8 0	Books, periodicals etc.	99 0 0
Sale of Glass Palace Chronicle	157 4 0	Postage stamps	295 0 0
Postage recovered	6 10 0	Book Binding	3 4 0
Government subsidy for Dictionary Scheme	2,500 0 0	Furniture and repairs	206 12 0
Fixed Deposit realized	4,000 0 0	Subsidy to Dictionary Fund	3,750 0 0
		Investment	1,000 0 0
		MISCELLANEOUS	
		Printing of forms	16 0 0
		Advertising	48 2 0
		Typing fee	7 2 0
		Stationery	75 12 0
		Contingencies	54 12 9
		Total	8,041 11 3
		Closing Balance	3,020 0 3
	11,061 11 6		11,061 11 6
Text Publication Fund.		Text Publication Fund.	
Opening Balance	872 9 8	Copying fee	69 13 9
University of Rangoon on account of publication of Gavampati and Yazawingyaw.	973 8 0	Stationery	10 12 0
Royalties	561 13 6	Honoraria to editors	350 0 0
Sale of Owada-tu Pyo	415 2 6	Printing of books	1,511 2 0
	2,823 1 8	Contingencies	6 5 0
		Total	1,948 0 9
		Closing Balance	875 0 11
			2,823 1 8
Balance: —		Rs. A. P:	
At the Bank .. ..	.. ..	3,546 8 2	
In Honorary Treasurer's hand .. ..	.. ..	348 9 0	
TOTAL	3,895 1 2		

RECEIPTS IN 1929.

PROCEEDINGS.

PROCEEDINGS.

PAYMENTS.

Months.	Clerk's Pay.	Peon's Pay.	Printing of Journal	Books and Periodicals etc.	Postage Stamps	Book Binding	Furniture and Repairs.	Printing of Forms	Advertising	Typesetting	Stationery	Safes	Contingencies.	MISCELLANEOUS.				Text Publication Fund.				Total.				
														Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	A. P.		
1929.																										
January ..	40	17	..	..	13 4	..	..	24	2	..	0	8	0	4	0	625	..	..	..	200	..	..	..	920 2 0
February ..	40	17	..	..	60	..	..	..	..	..	0	6	0	..	..	..	..	..	..	..	..	..	..	117 6 0
March ..	40	17	..	..	..	..	..	6	24	0	..	17	4	..	..	625	..	..	..	5 12	..	..	..	735 0 0
April ..	40	17	256 0	0	95	..	..	..	..	..	1	4	0	..	..	..	..	..	..	..	..	..	..	446 12 6
May ..	30	17	..	..	..	..	..	..	..	7	2	15	9	..	..	..	1,000	17	3	3	..	..	..	1,086 14 3
June ..	30	17	50	179	4	5	2	4	5	0	625	..	15	2	0	5	0	..	486 2 1,420 4 0	
July ..	30	17	734 3	6	..	..	..	5	..	..	..	2	10	8	4	0	625	..	..	..	1	7	225 0	1,648 14 6
August ..	30	17	560 7	0	99	..	..	..	..	..	..	..	2	8	0	..	..	..	..	..	..	..	..	700 0 1,408 15 0
September ..	30	17	11	3	625	4 14	..	688 1 0
October ..	30	17	50	100 0	379 2 9	
November ..	30	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	673 0 0
December ..	30	17	299 14	0	..	40	21 0	27	8	26	6	3	8	0	465 4 0	
	400	2041,850 14	6	99	295	34 4	206	12	16	48	2	7	2	75	12 54	12	9	3,750 1,900	69 13	9	10 12	350	6	5	1,511 2 9,989 12 0	

A Meeting of the Executive Committee of the Burma Research Society was held at University College (Commissioner Road), on Thursday, the 14th November, 1929, at 6-30 p.m.

PRESENT :

C. W. Dunn, Esq., C.I.E., I.C.S. (*President*).
 U Khin Maung, B.A.
 Saya U Thein.
 J. S. Furnivall, Esq., I.C.S. (*retired*).
 Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
 G. H. Luce, M.A., I.E.S.
 U Po Sein, A.T.M.
 Prof. W. G. Fraser, M.A., I.E.S.
 B. R. Pearn, Esq. (*Secretary*).

1. Confirmed the minutes of the previous meeting of the Executive Committee held on the 18th September, 1929.

2. Considered the report of the Sub-Committee appointed at that meeting to report on the finance of the Society, and, as recommended in that report, appointed a sub-committee to advise on methods of reducing the expenses of the Society's Journal, the Sub-Committee to consist of Mr. Furnivall (Convener), Mr. Luce, and Prof. Pe Maung Tin.

3. Resolved that Government be approached with a view to its renewing for the year 1930-31 its grant of Rs. 2,500 towards the expenses of the Dictionary Sub-Committee ; and that failing the renewal of this grant, the University of Rangoon be approached in the matter.

4. Resolved that the Committee does not see its way to reducing the rate of subscription in the case of Dr. Cummings.

B. R. PEARN,
Honorary Secretary.

Report of the Sub-Committee appointed to consider the Financial position of the Society.

1. We have been asked to report on the financial position of the Society in the light of Mr. Grantham's note on the compounding of subscriptions by life-members and with particular reference to the request by the Dictionary Sub-Committee for a grant of Rs. 10,000 towards the publication of the Dictionary.

2. We have funds invested to the amount of Rs. 16,000 but according to Mr. Grantham's note it seems that we are now living on our capital. An examination of the figures for receipts and expenditures and other material supplied by the Honorary Treasurer shows that this is not the

case. In the past we have been saving money because our normal receipts have exceeded our expenditure. Now owing to a decrease in the number of members our normal receipts and normal expenditure only just balance. If we deprive ourself of the income from investments by granting Rs. 10,000 to the Dictionary we shall begin to live on our capital.

In 1924, when there were 259 paying members, apart from life members, the income was Rs. 6,321-7-0. The revenue derived from sales the Journal to Non-members and the sales of the Glass Palace Chronicle were abnormally high in that year ; they brought in Rs. 1,577-15-0 against a normal income, from the same two sources of about Rs. 250. Thus the normal income in that year was about Rs. 5,000. The expenditure in that year was Rs. 3,255, but only two numbers of the Journal were published instead of three. The normal cost of a number of the Journal is about Rs. 650. Thus the normal expenditure in 1924 was about Rs. 4,000 leaving a balance of Rs. 1,000. .

In 1928, when there were 166 members the income of the Society was Rs. 6,665-3-0. This includes Rs. 2,500 granted by Government towards the cost of the new Burmese Dictionary. The sales of the Journal to Non-members brought in about Rs. 500 above the normal figure. Deducting these two items the normal income of the Society was just over Rs. 3,500. The expenditure of the Society in 1928 totalled Rs. 6,630-3. This includes Rs. 2,500 paid over to the Dictionary Sub-Committee. It also includes payment for four numbers of the Journal instead of three and the expenditure under this head is therefore about Rs. 650 above the normal. Deducting these two items from the normal on the basis of this years' figures we arrive at a normal expenditure of just under Rs. 3,500. Thus the normal income still covers the normal expenditure.

But if we grant Rs. 10,000 to the Dictionary we shall lose about Rs. 500 a year in interest. We shall, therefore, under present conditions be spending about Rs. 500 more than we receive and will be living on our capital to that extent. This will lead to bankruptcy unless we increase our income or reduce our expenditure.

3. We can increase our income by increasing the number of members. In this connection, we should like to suggest that a letter be addressed to old members who have dropped out and also to persons who have lately arrived in the country. Specimen copies of numbers of the Journal containing some interesting contributions may also be sent to the latter. We can reduce our expenditure by reducing the cost of the Journal and we suggest that a special Sub-Committee consisting of Messrs. Furnivall, Luce, and Pe Maung Tin may be appointed for the purpose. As regards membership we ought to aim at a total of not less than 250 paying members and as regards the Journal we should aim at keeping the cost within Rs. 500 a number or Rs. 1,500 a year. As regards the Journal we notice that we print 650 copies which is about twice the requisite number, and that it should be possible to effect economies in the printing without lowering its standard.

4. With reference to Mr. Grantham's notes, it appears he was misled by inadequate and in some respects misleading figures supplied by the Secretary. At present the cost of each copy of the Journal is about Re. 1. Three numbers a year cost the Society about Rs. 3 per set of copies. The subscription for life-members is Rs. 150 which at 5 per cent. brings in Rs. 7-8-0. Life-members are therefore paying for each copy twice as much as it actually costs and there seems no reason to change the rate of subscription for life-members.

5. As regards the application for a grant of Rs. 10,000 towards the Dictionary, it appears that the Dictionary Sub-Committee expect to pay the cost of the publication with this grant. It is very doubtful if the grant would cover the cost or come anywhere near covering the cost. We think that the Executive Committee of the Burma Research Society should be satisfied on this point before making a grant.

Further, in the light of the financial position as explained above we consider that the Society would not be justified in assuming the full burden of the cost unless funds are unobtainable elsewhere.

J. S. FURNIVALL,
W. G. FRASER. } Members of the
AHMED CASSIM. } Sub-Committee.

29th October 1929.

A Meeting of the Executive Committee of the Burma Research Society was held at University College (Commissioner Road), at 6-30 p.m., on Friday January, 14th, 1930.

PRESENT :

C. W. Dunn, Esq., C.I.E., I.C.S. (*President*).
S. G. Grantham, Esq., B.A., I.C.S.
J. S. Furnivall, Esq. I.C.S. (*Retired*).
Prof. W. G. Fraser, M.A., I.E.S.
U Tun Pe, M.A., B.L., M.L.C.
Saya Thein.
G. H. Luce, Esq., M.A., I.E.S.
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
Ahmed Cassim, Esq., B.A. (*Hony. Treasurer*).
B. R. Pearn, Esq. (*Hony. Secretary*).

1. Read and confirmed the Minutes of the previous Meeting held on November the 14th 1929.
2. Read and recorded the Minutes of the 23rd Meeting of the Text Publication Sub-Committee held on December the 21st, 1929.

3. Resolved that no free copies of the publications of the Text Publication Sub-Committee be supplied.

4. Resolved that the Secretary be authorised to make payments to servants in respect of work done in preparing for the Society's Meetings.

5. Recorded the Minutes of the Meeting of the Managing Sub-Committee held on November the 23rd 1929, and resolved

- (a) that a statement of the expense incurred in binding books be circulated to the Executive Committee for sanction of the payment of the same;
 - (b) that the Librarian be requested to prepare for circulation a list of the numbers of periodicals missing from the Library with a statement of the cost of replacement;
 - (c) that the question of transferring the Society's office to the University Estate be discussed after the expiration of one year;
 - (d) that the preparation of a Card Index of the books in the Society's Library be deferred until Mr. Luce's successor is appointed;
 - (e) that the Librarian be authorised to dispose of duplicate copies of books in the Society's Library ; and that the sale of certain books to the University Library already effected by the President and Librarian be approved;
 - (f) that the following Amendment to the Rules be laid before the next General Meeting of the Society ; *viz.*,
- “that the words ‘The Honorary Editor shall also be the Librarian’ be replaced by the words ‘that the Honorary Editor may also be the Librarian’.”

6. Recorded a letter from the President of the Roerich Museum.

7. Confirmed the elections of new Members made by the Managing Sub-Committee.

8. Confirmed the resolution, already approved in circulation, that the size of the page of the Journal be reduced.

9. Resolved that the Librarian be authorised to purchase Burmese books included in the Buima Book Club's Catalogue to a cost not exceeding Rs. 100.

10. Recorded the list of Members who have not paid their subscriptions for the year 1929.

11. Resolved that the following Amendment to the Rules be laid before the next General Meeting ; *viz.*,

" that the last sentence of Rule 7 shall read as follows :—,, Members shall be entitled to become Life Members of the Society on making a single payment of Rs. 150.

N.B.—This Rule does not permit annual subscriptions previously paid to be deducted from the Life Member's payment; nor does it imply that a Member becomes a Life Member after paying ten annual subscriptions.

12. Resolved that letter No. 326K29, dated the 21st January, 1930, from the Government of Burma (Education Department) be forwarded to the Dictionary Sub-Committee for their consideration ; with the request that the Sub-Committee will send their proposals to the Executive Committee at their earliest convenience.

13. Resolved to accept the Annual Report for 1929 as drawn up by the Secretary.

B. R. PEARN,
Honorary Secretary.

The Twenty-third Meeting of the Text Publication Sub-Committee of the Burma Research Society was held at Pinya Hall, University College, Prome Road, on Saturday, the 21st December 1929 at 8-30 a.m.

PRESENT :

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S., (*Chairman*).
U Po Sein, A.T.M.
3. Mr. A. Cassim, B.A., (*Secretary*).

MINUTES.

1. Confirmed the minutes of the meetings of the Text Publication Sub-Committee held on the 4th January 1929 and the 19th August 1929.

2. Considered the question of the free supply of the Sub-Committee's publications to learned institutions and societies outside Burma.

Resolved—

(1) that under the existing arrangements with the publishers of texts printed so far, the Sub-Committee regrets that it is not possible to supply free copies ;

- (2) that, in future, apart from fixing the rate of royalty payable to the Sub-Committee, arrangements be made with publishers to supply the Sub-Committee with 12 free copies of each text published or printed with the help of the Sub-Committee ;
- (3) that of these twelve copies, one be given to the General Editor, one each to the Editor or Editors of the text, and one to the Society's Library. The rest of the copies be kept in the Society's Library under the custody of the Honorary Librarian for free distribution or exchange as necessary.

3. Recorded office circular No. 20, dated the 9th December 1929, sanctioning—

- (1) the payment of Rs. 30 to Saya Pwa and Maung Nyun, B.A., (to be shared between them) as honorarium for the editing of Seindakyawthu's Yadu, Egyin and Luda—No. 16 of the Text Publication Series ;
- (2) the payment of Rs. 25 to Saya Yeik as honorarium for the editing of U Ponnya's Thathanashauk and Sundawgyi—No. 17 of the Series ;
- (3) the payment to Saya Wa of Rs. 25 as honorarium for the editing of Sabebin Wutthu by U Lat—No. 18 of the Series ;
- (4) the request of U Shwe Tu to print Hmawbi Saya Thein's works (i) Gitalankara Dipani Kyan and (ii) She-baung-thangyo-baung-gyok in the Text Publication Series of the Sub-Committee on payment of a royalty to the Sub-Committee at the rate of 10 per cent. on the price of each copy of the works sold.

4. Recorded letter No. 2747/15B.P. (a), dated the 11th September 1929, from the Registrar, University of Rangoon, in connection with the Sub-Committee's edition of the 'Gavampati' and the 'Yazawingyaw' for the University.

5. Resolved that Mr. C. Duroiselle, M.A., be asked what progress he has made with the editing of the 'Jatabon' for the Sub-Committee.

6. The Secretary was requested to make enquiries into the delay in copying the 'Paramigan' text.

AHMED CASSIM,

Secretary,

Text Publication Sub-Committee,

23rd December 1929.

Report on the work of the Dictionary Sub-Committee of the Burma Research Society from April 1st, 1926, to November 30th, 1929.

The present members of the Sub-Committee are :

Mr. C. W. Dunn, C.I.E., I.C.S.
 Mr. J. S. Furnivall, I.C.S., (retired).
 Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
 U Tin, K.S.M., A.T.M.
 U Kyi O, B.A., K.S.M., A.T.M.
 Rev. A. C. Hanna.
 Mr. Ch. Duroiselle, M.A.
 Mr. H. F. Searle, B.A., I.C.S.
 Mr. J. A. Stewart, M.A., I.C.S., (*Hony. Secretary*).

The Sub-Committee started its work in a modest way in the end of 1925, with Mr. H. F. Searle as Honorary Secretary and Maung Sein, one of the clerks in No. III Settlement Party performing the clerical work. Funds were provided by the Burma Research Society. In November 1925, Mr. J. A. Stewart took over the duties of Honorary Secretary and Maung Sein was appointed whole time dictionary clerk. Mr. Stewart was Honorary Secretary for the remainder of the period of report except during 1928 when Mr. Searle again acted.

From 1st April 1926 the Sub-Committee has been financed by Government Grants paid at the rate of Rs. 2,500 per annum, terminating on 31st March 1930 and during the present year, a special contribution of Rs. 1,000 has been promised by the Burma Research Society. The total income of the Sub-Committee (including the promised special contribution of Rs. 1,000) has therefore been

	Rs.
Society's contribution in 1925 ..	1,250
Government's grants ..	10,000
Society's second contribution ..	1,000
Donations	246
 Total ..	 12,496

The closing balance at the end of the present financial year will not amount to more than a few hundred rupees.

The attached statements of accounts will show how the money has been spent. The principal items of expenditure are the pay of the clerk which is now Rs. 100 and honoraria paid to readers who could not afford to work entirely without remuneration.

The results of the Sub-Committee's work up to the end of November 1929 are : Some three hundred books, mostly classical works and works relating to science or pseudo-science have been dealt with. The

total number of slips received from these sources is 3,40,218. The Sub-Committee is also collecting words from the spoken language for which 2,050 slips have been recorded. Slips are arranged in roughly alphabetical order as they come in and this work is almost up-to-date.

Words found in inscriptions and other ancient documents are being recorded by the University of Rangoon independently of the Sub-Committee.

The Sub-Committee has 62 active contributors, twelve of whom receive honoraria for their work. Owing to the necessity of practising economy no new contributors except those willing to give their services gratis are entertained.

The books already dealt with include practically all the classical and standard works available in print. Religion, History, Magic, Medicine and Law are all well represented and slips have been collected from eighty poetical works. Collections are also being made from novels, popular plays and magazines. These sources are not likely to yield any literary vocabulary but may contain colloquial words which would not be found in the older literature.

The present position may be summed up as follows : Collections from the older literature are nearly complete. Modern popular literature—novels, plays and the files of magazines has not received the same amount of attention. Neither has the Sub-Committee succeeded in getting many of its contributors to send in slips for words heard in ordinary conversation.

If funds can be provided an extra year could be profitably spent in supplying known deficiencies *e.g.*, a few books only available in the Bernard Library could be read, magazines, novels etc. could be rapidly worked through by trained contributors and a determined effort could be made to obtain more records of colloquial words. The slips could also be arranged in exact alphabetical order.

J. A. STEWART,
Honorary Secretary,
Dictionary Sub-Committee

Dated Magwe, the 30th December 1929.

*A Meeting of the Dictionary Sub-Committee was held at the house of
Mr. C. W. Dunn at 8-15 a.m., on Tuesday, 28th January, 1930.*

PRESENT :

C. W. Dunn, *Chairman.*
J. A. Stewart.
Pe Maung Tin.
B. R. Pearn.
J. S. Furnivall.

1. The Minutes of the last Meeting were not available as the present meeting was called hurriedly to discuss with Mr. Stewart the matter dealt with below.

2. With reference to letter No. 326X29, dated 21st January 1930, from the Secretary to the Government of Burma, Education Department, regarding the Scheme for the publication of the new Burmese-English Dictionary resolved that the Society reply that the experiment in the compilation of the New Burmese Dictionary has proved successful and that the Society will put up a considered estimate for the work on receiving from Government an intimation of the manner in which Government would prefer to co-operate, together with a report to the following effect demonstrating the success of the experiment and the probable cost (*a*) if the work is put through at the Government Press, and (*b*) if it is entrusted to a private firm. The reply should also explain that on either alternative another year is required to complete the compilation as explained in detail in the Report, and solicit a continuance of the present grant for another year.

The report should show, giving details, that the compilers have worked through the whole body of standard Burmese literature available in print (with the exception of a few books now in hand) and that the collections under this head are practically complete. Good progress has been made with the collection of Old Burmese and this work is approaching completion. Although we could produce a good dictionary with the material already available an additional time for compilation is wanted for enlarging the collection of words from popular current literature and the colloquial language and to complete the work on Old Burmese.

It should also summarise the estimates framed by the A.B.M. and B.B.M. and put up as preferable alternative that the work be printed at the Government Press, enclosing a copy of the memorandum of the conversation between Mr. Baillé and Mr. Furnivall.

3. The Sub-Committee further recommends that, failing pecuniary assistance from the Government or the University, the Burma Research Society should meet the further cost of compilation to the extent of Rs. 2,500 and that the work should be continued on the understanding that the Research Society will provide this amount, if necessary.

4. The drafting of the above reply and report will be done by the Rangoon members of the Dictionary Sub-Committee.

Dictionary Sub-Committee.

Abstract of Receipts and Expenditure from 1st April 1926 to 30th November 1929.

	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	
Balance on 31st March 1926 ..	..			873	6	6	Expenditure for the year 1926-27	..		2,588	0	6
Government's Annual Grant for 1926-27	2,500	0	0				Bank charges for remittance	..		10	10	6	
Do do 1927-28	2,500	0	0	10,000	0	0	Expenditure for the year 1927-28	..		2,421	11	0	
Do do 1928-29	2,500	0	0				Bank charges for remittance	..		6	14	0	
Do do 1929-30	2,500	0	0				Expenditure for the year 1928-29	..		3,619	2	3	
Mr. Searle ..	25	0	0				Bank charges for remittance	..		5	8	0	
Mr. Stein ..	50	0	0	500	0	0	Expenditure from 1st April 1929 to 30th November 1929	2,522	15	9			
Loans received from Mr. Searle ..	25	0	0				Bank charges for remittance	..		5	2	0	
Mr. Stewart ..	400	0	0										
Discount received on purchase of books ..	..			27	7	0				11,280	0	0
Mr. Swithinbank ..	100	0	0							387	4	9	
Donations by							Balance	..					
Mr. Dunn ..	30	2	0										
Do ..	16	5	3										
Do ..	100	0	0										
Sale of one office table ..	..			20	0	0						
Total ..	..			11,667	4	9	Total ..	..		11,667	4	9

Dictionary*Expenditure from 1st April 1926*

		April.	May.	June.	July.	August.
		Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
1. Pay of clerk ..	..	60 0	100 0	100 0	100 0	60 0
2. Ilonoraria paid to Sayas ..	..	..	..	..	..	..
3. Railway and steamer fares and freight ..	..	..	..	..	..	..
4. Purchase of books ..	..	82 8	25 8	123 6	4 6	..
5. Purchase of stationery ..	..	21 7	..	19 3	..	..
6. Purchase of newspapers ..	..	..	..	..	..	..
7. Purchase of furniture ..	..	..	396 6	..	..	..
8. Purchase of postage stamps ..	..	10 0	4 0	7 0	5 0	5 0
9. M. O. commission, postage and packing charges ..	..	3 13	4 14	3 2	1 11	0 10
10. Cart and cooly hire ..	..	1 1	3 14	1 6	..	..
11. Printing charges ..	..	12 8	..	1 4	..	..
12. Miscellaneous*	..	..	0 6	3 4	0 11	21 5
Total ..	..	191 5	535 0	258 9	111 12	86 15

Rs. A.

*(1) Postal expenses repaid to Honorary contributors	0 6
(2) Do do do	3 4
(3) Do do do	0 11
(4) Purchase of glass, ink, slide, binders etc., for making slides	21 5
(5) Charges for making photo-slides and postal expenses repaid to Honorary contributors	39 2
(6) Binding charges, purchase of 28 tin boxes and nipple balls	6 10

Sub-Committee.

to 31st March 1927.

Sept.	Oct.	Nov.	Dec.	January.	February.	March.	Total.
Rs. A.	Rs. A. P.	Rs. A.	Rs. A. P.				
100 0	100 0	140 0	100 0	60 0	100 0 0	69 4	1,089 4 0
10 0	40 0	..	..	20 0	82 15 0	42 0	194 15 0
28 10	..	..	..	..	31 4 6	..	59 14 6
85 12	..	30 4	..	31 8	39 0 0	..	422 4 0
5 0	45 10	57 0	3 8	..	27 12 0	1 12	181 4 0
..
..	..	..	..	..	3 12 0	..	400 2 0
5 0	5 0	3 0	6 0	6 0	5 0 0	9 0	70 0 0
1 4	0 8	2 6	0 8	1 1	5 2 0	0 12	25 11 0
3 3	0 8	0 12	1 9	0 4	2 7 0	..	15 0 0
..	9 0	..	..	..	6 8 0	6 0	35 4 0
39 2	6 10	6 2	2 4	3 0	1 10 0	10 0	94 6 0
277 15	207 4	239 8	113 13	121 13	305 6 6	138 12	2,588 0 6

Rs. A.

- (7) Purchase of card boards and postal expenses repaid to Honorary contributors 6 2
 (8) Postal expenses repaid to contributor 2 4
 (9) Purchase of 28 tin boxes for arranging slips 3 0
 (10) Postal expenses repaid to contributor 1 10
 (11) Do do do 10 0

Dictionary

Expenditure from 1st April 1927

		April.	May.	June.	July.	August.
		Rs. A.	Rs. A. P.	Rs. A.	Rs. A.	Rs. A. P.
1. Pay of clerk ..	..	80 0	80 0 0	80 0	80 0	80 0 0
2. Honoraria paid to Sayas ..	33 7		11 0 0	84 5	..	77 12 0
3. Railway and steamer fares and freight ..	..	..	..	..	1 1	..
4. Purchase of books ..	12 8		33 4 0	..	1 9	53 4 9
5. Purchase of stationery ..	4 12		16 11 6	0 14	19 12	1 4 0
6. Purchase of newspapers ..	..		40 3 6	5 11	3 2	4 1 0
7. Purchase of furniture ..	0 2		33 8 0	..	..	..
8. Purchase of postage stamps	9 0		10 0 0	12 0	14 0	30 12 0
9. M. O. commission, postage and packing charges ..	0 11		4 0 6	0 12	1 2	4 9 0
10. Cart and cooly hire ..	1 8		0 8 0	..	..	..
11. Printing charges ..	3 0		8 0 0	4 0	4 0	..
12. Miscellaneous*	..	3 0	..	1 4	10 0	..
Total ..	148 0	237 3 6	188 14	134 10	251 10 9	

Rs. A.

*(1) Charges for repair of typewriter .. 3 0
 (2) Charges for cutting blank slips into size 3" x 3" .. 1 4

Sub-Committee.

to 31st March 1928.

Sept.	Oct.	Nov.	Dec.	January.	Feb.	March.	Total.
Rs. A P.	Rs. A.	Rs. . P.	Rs. A P.	Rs. A P.	Rs. A.	Rs. A.	Rs. A. P.
80 0 0	80 0	80 0 0	80 0 0	80 0 0	80 0	84 13	964 13 0
..	139 10	..	71 13 0	59 6 0	..	97 8	574 13 0
..	..	..	12 12 0	22 12 0	6 10	..	43 3 0
21 0 0	66 6	2 8 0	..	39 4 0	..	5 1	234 12 9
50 8 0	1 13	0 12 0	31 14 0	31 8 0	1 8	1 0	162 4 6
3 8 3	..	7 0 6	3 14 6	3 5 9	..	..	70 14 6
..	..	..	17 2 0	..	..	..	50 12 0
10 0 0	13 0	10 0 0	10 0 0	18 0 0	7 0	12 0	155 12 0
4 1 9	6 2	2 9 6	2 1 6	0 14 0	..	1 13	28 12 3
..	0 6	..	19 8 0	14 8 0	9 8	..	45 14 0
10 0 0	5 0	5 0 0	5 0 0	7 8 0	15 0	4 0	70 8 0
..	..	..	..	5 0 0	..	..	19 4 0
179 2 0	312 5	107 14 0	254 1 0	282 1 9	119 10	206 3	2,421 11 0

Rs. A.

(3) Postal expenses repaid to Honorary contributor
 (4) Do do do do .. 10 0
 5 0

Dictionary

Expenditure from 1st April 1928

		April.	May.	June.	July.	August.
		Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
1. Pay of clerk	..	90 0	..	90 0	180 0	..
2. Honoraria paid to Sayas	..	48 2	57 14	159 13	..	183 7
3. Railway and steamer fares and freight	..	3 14	..	..	..	..
4. Purchase of books	..	2 4	12 0	..	..	51 8
5. Purchase of stationery	..	85 12	..	..	72 15	..
6. Purchase of newspapers	..	..	12 4	..	..	..
7. Purchase of furniture	..	..	..	..	..	..
8. Purchase of postage stamps	..	15 0	21 6	20 0	16 0	22 0
9. M. O. commission, postage and packing charges	..	4 6	3 14	1 14	0 14	8 4
10. Cart and cooly hire	..	1 8	..	..	6 0	..
11. Printing charges	..	4 0	6 0	6 8	4 0	4 0
12. Miscellaneous*	..	10 0	..	35 0	..	0 4
Total	..	264 14	113 13	313 3	279 13	269 7

Rs. A.

*(1) Loans repaid to Mr. Searle and Mg. Sein .. 100 0

Sub-Committee.

to 31st March 1929.

Sept.	Oct.	Nov.	Dec.	January.	Feb.	March.	Total.
Rs. A.	Rs. A.	Rs. A. P.	Rs. A. P.				
180 0	..	180 0	..	..	90 0	274 10 0	1,084 10 0
90 5	..	294 11	..	317 5	..	311 2 3	1,462 11 3
..	..	3 5	..	8 2	2 6	..	17 11 0
8 8	16 0	2 0	10 0	..	47 8	3 10 0	153 6 0
..	..	79 12	..	..	82 8	..	320 15 0
..	9 2	8 0	..	..	..	25 10 0	55 7 0
..	..	..	18 8	35 0	..	..	53 8 0
9 0	15 0	22 0	23 8	13 0	11 0	12 0 0	199 14 0
2 9	2 1	6 8	0 2	4 0	1 12	3 8 0	39 12 0
..	..	1 0	..	21 0	1 8	..	31 0 0
4 0	..	8 0	5 0	8 0	4 0	6 0 0	59 8 0
10 8	..	..	..	..	85 0	..	140 12 0
304 14	42 3	605 4	57 2	406 7	325 10	636 8 3	3,619 2 3

Rs. A.

(2) Postal expenses repaid to Honorary contributors 40 12

Dictionary Sub-Committee.

Expenditure from 1st April 1929 to 30th November 1929.

PROCEEDINGS.

	April.	May.	June.	July.	August.	September.	October.	November.	Total.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1. Pay of clerk	..	..	..	400 0 0	..	..	..	..	400 0 0
2 Honorary paid to Sayas	.. 30 0 0	..	351 7 0	46 14 0	35 9 0	342 11 0	46 15 0	79 14 0	933 6 0
3 Railway and steamer fares and freight	.. ..	..	..	3 15 0	11 4 6	..	..	..	11 1 3
4. Purchase of books	.. 9 0 0	..	..	65 8 0	5 8 0	38 0 0	..	..	118 0 0
5. Purchase of stationery ..	.. ..	3 14 0	..	87 0 0	..	..	..	..	90 14 0
6. Purchase of newspapers..	.. 11 2 0	8 0 0	..	..	..	..	..	..	19 2 0
7 Purchase of furniture ..	.. ..	..	..	..	..	13 0 0	..	..	13 0 0
8. Purchase of postage stamps	.. 11 0 0	17 0 0	13 0 0	18 0 0	19 0 0	14 0 0	11 0 0	11 0 0	114 0 0
9. M. O. commission, postage and packing charges ..	.. 1 12 0	0 4 0	3 6 0	1 10 0	..	7 7 0	..	1 2 0	15 9 0
10. Cart and cooly hire ..	.. ..	..	..	1 4 0	4 8 0	..	..	..	5 12 0
11. Printing charges ..	.. ..	..	..	22 0 0	30 0 0	..	..	15 0 0	67 0 0
12. Miscellaneous*	.. 10 0 0	..	..	400 0 0	..	..	..	10 0 0	420 0 0
Total	.. 72 14 0	29 2 0	367 13 0	1,046 3 0	105 13 6	415 2 0	57 15 0	528 1 3	2,622 15 9

Rs.
 (1) Loan repaid to Mr. Stewart ..
 (2) Postal expenses repaid to Honorary contributors ..
 400 ..
 20 ..

LIST OF MEMBERS (Dec. 31st, 1929.)

Members are particularly requested to inform the Honorary Secretary of any change in their address.

* Life member.

† Corresponding member

‡ Honorary member.

* Adamson, Sir Harvey, c/o India Office, London.

Aiyar, N. C. Krishna, M.A., Professor of Physics, University College, Rangoon.

Aung, U Shwe Zan, B.A., A.T.M., K.S.M., No. 85, Innes Road, Kemmendine.

Aung, U Tha Tun, Additional Magistrate, Henzada.

* Ba, U, A.T.M., Income-tax Assessor, Mandalay.

Ba, The Hon'ble Justice U, B.A., A.T.M., Judge, High Court, Rangoon.

* Ban, U, Shwe, *Bar.-at-Law*, 15, York Road, Rangoon.

Barreto, Miss E., Principal, Victoria Buddhist Girls' School, Rangoon.

Baw, U Hla, K.S.M., I.S.O., District and Sessions Judge (retired), Bassein (Burma).

Baw, U Htoo, Banker, Akyab.

† Blagden, Dr. C. Otto, School of Oriental Studies, Finsbury Circus, London, E. C. 2.

Brookes, A., I.E.S., University College, Rangoon.

Brown, The Hon'ble Mr. Justice H. A., Judge, High Court, Rangoon.

* Brown, G. E. R. Grant, I.C.S. (retired) c/o Messrs. Thomas Cook & Son, Ludgate Circus, London, E. C. 4.

Brown, R. R., Commissioner, Arakan Division, Akyab.

Buttress, E. W., B.A., Government High School, Akyab.

Bwa, U Ba, Excise Inspector, Pröme.

Carter, R. R. Langham, I.C.S., Insein.

Cassim, A., B.A., University College, Rangoon.

† Cædes, G., Directeur de l' Ecole Francaise d' extreme-orient, Hanoi. (Indochine française).

* Carr, The Hon'ble Mr. Justice W., I.C.S., Judge, High Court, Rangoon.

* Carroll, E. W., Imperial Forest Service, c/o Messrs. Thomas Cook & Son, Rangoon.

* Chit, U Po, A.T.M., Subdivisional Officer, Meiktila,

Clague, J., B.A., I.C.S., C.I.E., c/o Messrs. Thomas Cook & Son, London.

Clark, Dr. G. F., M.A., Ph.D., Professor, University College, Rangoon.

Cleburne, J. St. H., c/o Messrs. Grindlay & Co., Parliament Street, London.

* Cochrane, R. A., Divisional Forest Officer, Katha.

Connor, J. P. Assistant Director of Land Records, Burma.

Cooper, C. R. P., B.A., I.C.S., c/o Messrs. A. Scott & Co., Rangoon.

* Couper, T., M.A., I.C.S., 68, Murrayfield Gardens, Edinburgh, Scotland.

- †Craddock, Sir Reginald Henry, K.C.S.I., c/o East India United Services Club, 16 St. James Square, London, S. W.
- *Cuff, Lady, "Leyrath" Kilkenny, Ireland.
- Danson, J. W. W., Minera Hall, near Wrexham, North Wales.
- Darne, Rev. Father A., Military Chaplain, Roman Catholic Cathedral Mandalay.
- Darwood, J. W., 77, Merchant Street, Rangoon.
- Davis, C. K., Deputy Commissioner, Ma-ubin.
- Dawson, L., *Bar.-at-Law*, Pyapon.
- Doe, U Ah, *Bar.-at-Law*, Akyab.
- *Drysdale, Rev. J. A., M.A., Morpeth, Northumberland.
- Dun, U Kyaw, K.S.M., Nyaungwaing Road, Thaton.
- Dunn, C. W., B.A., I.C.S., C.I.E., Financial Commissioner (Transferred Subjects), Burma.
- Duroiselle, Ch., M.A., Superintendent, Archaeological Survey, Mandalay.
- E, U Ba, B.A., A.T.M., K.S.M., Deputy Commissioner, Sagaing.
- *E, Khoo Soo, Merchant, 30, 23rd Street, Rangoon.
- Enriquez, Major C. M. D., "Lone Spur," Mogok.
- Fann, J. M. G., I.C.S., Pegu Club, Rangoon.
- Fraser, W. G., M.A., Professor, University College, Rangoon.
- *Furnivall, J. S., I.C.S., (retired) Director, Burma Book Club, Ltd., Rangoon.
- Gale, U Maung, Secretary to Government of Burma, Department of Local Government.
- Gates, G. E., M.A., Judson College, Rangoon.
- Gaudoin, E. T. D., B.A., Assistant Superintendent, Shwegu (Bhamo District).
- Ginwala, Sir P. P., President, Tariff Board, India.
- Glaz, U Lu, Deputy Superintendent of Police, Thaton.
- *Grantham, S. G., Land Mortgage Banks Department, Secretariat Rangoon.
- Green, Lieut.-Col. G. E. T., 3, Kalaw, Southern Shan States.
- Green, Capt. J. H., I.A., Kachin Units, Maymyo, Burma.
- Gyee, The Hon'ble Sir J. A. Maung, Home Member, Government of Burma.
- Hall, D. G. E., Professor of History, University College, Rangoon.
- †Halliday, Rev. R., "Mount Pleasant," Moulmein.
- Han, U Kyin, T.D.M., Deputy Superintendent of Police (Retired), 210, Creek Street, Rangoon.
- Harvey, G. E., I.C.S., Superintendent, Lashio, Northern Shan States.
- Heath, C. J., c/o East India United Services Club, 16, St. James Square, London, S. W. 1.
- Henderson, H. I. P., c/o Messrs. Bombay Burma Trading Corporation, Ltd., Saw (Pakokku District).
- Hertz, W. A., "The Rookery," Sunbury-on-Thames, England.
- Hindley, Gordon, c/o Messrs. Steel Bros. & Co., Ltd., Pyinmama.
- Hla, U, B.A., Subdivisional Officer, Bassein, Burma.
- Hla (1), U Aung, B.A., District and Sessions Judge, Henzada.

- Hla, U Ba, Officer-in-charge, Special Surveys, Shwebo.
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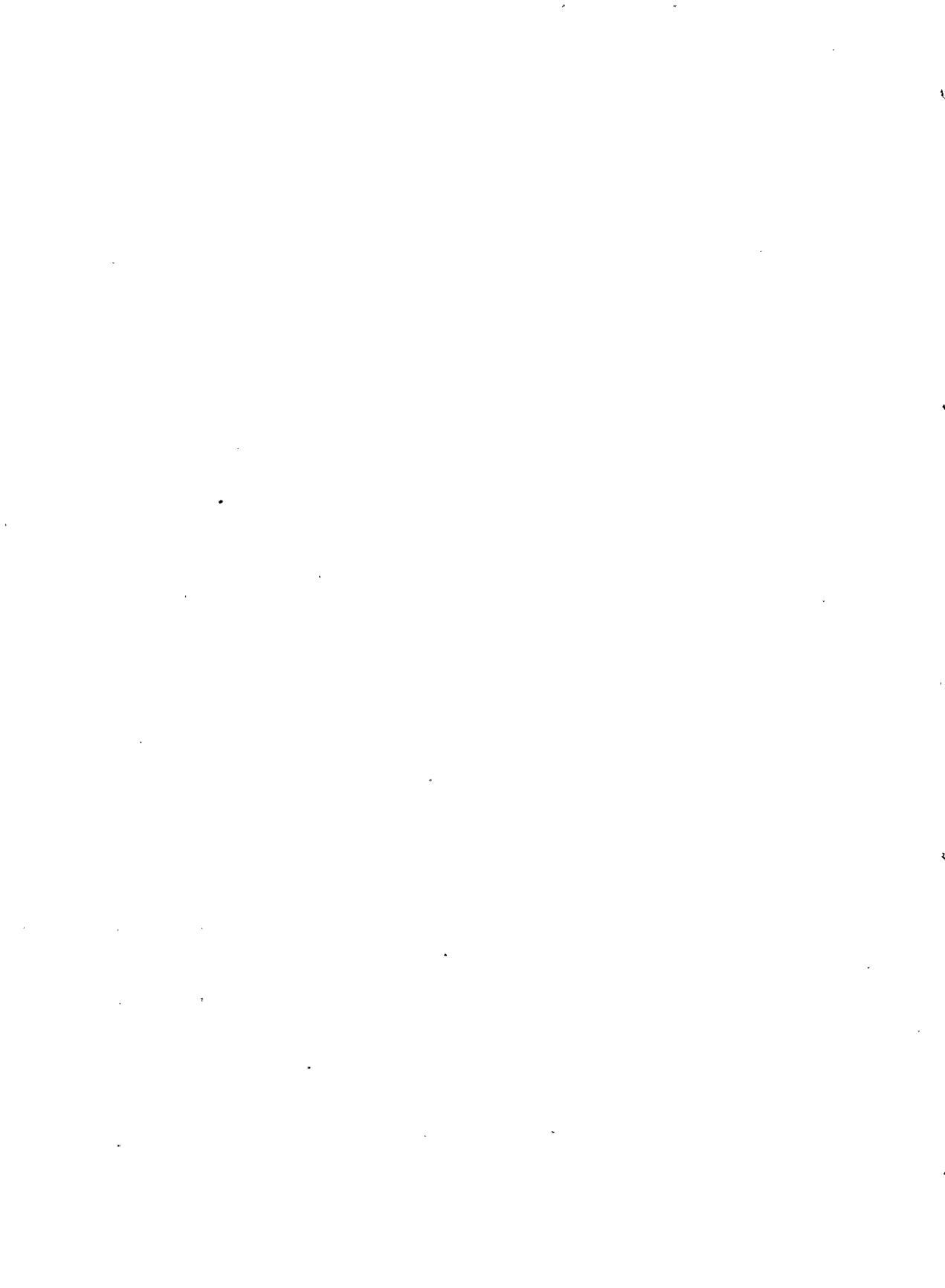


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BURMA RECORDS IN THE IMPERIAL RECORD DEPARTMENT (1753-1859).¹

Though the English East India Company had commercial intercourse with Burma from the early part of the seventeenth century, ^{1753-68.} no record of their transactions previous to the year 1753 is to be found in the archives of the Government of India. The oldest records in the Imperial Record Office date from 1748 and appertain to the Public Branch of the Home Department. The earliest references relating to Burma embodied in this series of papers are confined to items of routine. The first noticeable event happened in the year 1757 when the East India Company obtained from King Alaungzaya the grant of the island of Negrais (modern Hainggyi at the mouth of the Bassein river near the delta of the Irrawaddy) together with a piece of ground for the erection of a factory at Persaim (Bassein). Two years later the Burmans treacherously murdered the Englishmen at Negrais, but the evil effect of this reverse did not last long for the East India Company succeeded in getting from the Burmese Government a second grant of land at Bassein in 1761. In 1768 Lord Clive obtained from the King of Burma the grant of a piece of land at Rangoon to establish a factory and to construct a *bankshall* to repair and rebuild ships.

The year 1762 saw the opening of diplomatic relations between the ^{1762.} East India Company and Manipur. Hari Das Gossain, the vakil of the Raja of Manipur came to Mr. Verelst at Chittagong to form an alliance with the English against the Burmans. The Burmans took possession of Manipur several times, but during the first Burmese War (1824-26) the real rulers were restored to the kingdom of Manipur and this was confirmed by the treaty of Yandabo, February 1826.

In 1777 the King of Siam invited the English to trade with his ^{1777.} country and wanted to form an alliance with them against the coalition of the Burmans and the French. The King asked for arms from the English in order to capture Mergui, and agreed to make it over to the English in return for the help received.

In the same year a proposal was put forward for the survey of the Arakan coast but this was postponed to some subsequent ^{1777-89.} period. A rough sketch of an extensive survey of the coast of the Bay of Bengal including those of Arakan and Ava commencing from the island of Cheduba was submitted by Mr. W. Hollings in 1789 to Earl Cornwallis, the then Governor-General of India.

(1) Read at the General Meeting on 14th November 1929,

The records of the Public Branch of the Home Department towards the end of the eighteenth century contain reports about the capture and detention of English vessels by the Burmans.

The records of the Foreign and Political Department of the Government of India contain much historical and interesting materials relating to Burma. It is only possible to refer in a general way to these records here.

Arakan was conquered by the Burmans in 1784 but attempts were made by the Arakanese from time to time to free themselves from the Burman yoke and several of them fled to Chittagong. Disputes arose with the Burmese Government in connection with the extradition of these fugitives. These disputes were, however, temporarily settled in 1794. The next year Captain Michael Symes was deputed by the British Government as Envoy to the Court of Ava to strengthen the commercial and political relationship with that Government. As a result of this embassy a British Agent was permitted to reside at Rangoon to protect the interests of the British subjects and their trade. By virtue of this arrangement Captain Cox was appointed Superintendent of Rangoon in 1796. He proceeded to the Court of Ava to deliver presents to the king, but having met with much contumacious behaviour he had to retire to Rangoon and eventually to Bengal towards the end of 1797.

In the same year the Raja of Arakan demanded in an insolent manner in the name of the King of Ava the delivery of the 1797-1809. Burmese subjects who had taken refuge at Chittagong. In 1798 the Marquess of Wellesley sent another embassy to the Court of Ava under Captain Symes, with the object of checking the French in their attempt to secure a footing in Burma. This mission, however, proved unsuccessful and he left for Bengal in 1803. In the same year Captain Canning was appointed Agent to the Governor-General at Rangoon. Owing to the overbearing conduct of the local officers at Rangoon, Captain Canning was forced to return to Bengal. In 1809 Captain Canning was again deputed to Rangoon in the same capacity. This time he was well received by the Court of Ava and he returned after accomplishing his object.

The Arakanese once more rebelled under the leadership of Khyen Bran, a Mugh chief in 1811. The Burmese Government suspected that the insurrection had been instigated and supported by the British Government. To remove this impression Captain Canning was once more sent on a mission to Ava. This mission was, however, unsuccessful; and the envoy, after experiencing many indignities at Rangoon and after encountering personal perils on the way, returned to Bengal without even communicating with the Court of Aya,

BURMA RECORDS IN THE IMPERIAL RECORD DEPARTMENT (1753-1859.)

When Assam was overrun and declared a Burmese province in 1822, orders were issued from the Military Department for the adoption of measures for strengthening the line of defence on the Assam frontier against the inroads of the Burmese. Aggression on the part of the Burmese from the provinces of Arakan and Assam into British territory led to hostilities with the British and war was declared against Burma in March 1824. The Burmans under the leadership of their great commander Maha Bandula, who was recalled from Arakan to check the advance of the English, fought with great vigour and although they outnumbered the British, they were eventually defeated. Peace was concluded in February 1826 by the treaty of Yandabo. By this treaty Arakan and Tenasserim provinces were ceded to the British. The Burmese Government had also to abandon their claims on Assam and the small states in its vicinity besides having to pay a war indemnity. Each Government was empowered to maintain a Resident at the Court of the other and it was stipulated that a commercial treaty would afterwards be negotiated. Thus ended the First Burmese War.

In connection with the commercial treaty mentioned above, we find in the report of Mr. Crawfurd, Civil Commissioner of Pegu 1826. and Ava, interesting information about the foreign trade of Burma. The following quotation may prove interesting :—

" It (Foreign Trade) is conducted by land with China and by sea with the principal ports of British India. The Burmans are said to have exported at one time to the Chinese province of Yenan 1,00,000 bales of cotton of 368 pounds each bale . . . The Chinese paid for the cotton in gold and silver bullion . . . and in raw and wrought silks. The exports from Ava seaways consist of teakwood, orpiment, elephants' teeth, terra japonica, cardamoms, sapon-wood, stick-lac, earth oil, fish maws, bees wax, pearls and silver bullion. Of these, teakwood has always formed by far the material article . . . About 10,000 loads of timber are annually exported exclusive of what is brought by the Burmans along the Sunderbands . . . According to Custom House returns of Calcutta, the whole value of importation from Pegu amounted in 1823-24 to Rs. 3,67,762 of which Rs. 264,176 consisted of teak, Rs. 20,000 of pearls and Rs. 33,993 of bullion . . . The imports into the Burman Empire from British India consist of Indian and British cotton goods . . . woollens, etc., raw silk, hardware, coarse earthware, glassware, sugar and spirits." For fuller information about commercial affairs in Burma in later years we must turn to the collection of records in the Imperial Record Department known as the Tenasserim papers.

To return to the political affairs of Burma, Colonel H. Burney was appointed Resident at the Court of Ava in 1830. He 1830-7. remained there till June 1837 when with the removal of the

Capital from Ava to Kyuk-Myoung he returned to Rangoon and asked for permission to come to the Presidency. From his report we find that the then king claimed the restoration of Arakan, Assam, Manipur, etc., to the Burman Empire on the frivolous ground that the treaty of Yandabo was not binding upon him having been executed with his predecessor and the late Government, and not with him. In season and out of season this king spoke of repudiating the treaty. From the report of Colonel Burney we get an insight into the chaotic state of Ava in which it was thrown on account of the removal of the capital to Kyuk-Myoung. The land was given up to robber rule and neither the property nor the life of strangers was safe. No redress could be had from the king himself, who, it seems, either connived at the outrages or was absolutely powerless.

Colonel Benson was appointed Resident at Ava in 1838 but had to be recalled after a year owing to the unfriendly attitude of

1838-9. King Tharrawaddy who once more made Amarapura his capital. During his rule the relations between the two Governments became more and more strained. For several years after no attempt was

1851-2. made to maintain friendly political intercourse with the

Burmese Court. The oppressions to which masters of British Merchant vessels were subjected, the insult offered by the Governor of Rangoon to a deputation from Commodore Lambert and the warlike preparations made by the Court at Amarapura compelled the

1852. Governor-General to send to the Burmese authorities an ultimatum containing the demands of the British Government. Soon after hostilities broke out between the two Governments. The

1852-3. second Burmese War brought new possessions to the British, and Martaban, Rangoon, Bassein, Prome and Pegu passed into their hands. A proclamation was issued annexing Pegu and a treaty providing for the cession was prepared but this document was never ratified.

In 1854 the Burmese Government deputed two envoys and some subordinate officials to convey a complimentary letter and

1854. presents from the King to the Governor-General. A return embassy under Major Phayre was also received by the Government

1855. of Ava in the most friendly manner. The King, however,

strongly objected to signing any treaty giving up the province of Pegu. Measures were then taken for the occupation of the

1856. province which passed to the British without formal cession.

1857. In 1857 the Burmese capital was removed from Amarapura to Mandalay.

The above note is based on the regular series of the Public and the Foreign and Political Department records and it has only been possible to refer to some of the records in a very general way. In addition to the regular proceedings of the Foreign and Political Department there are a number of volumes in the Miscellaneous Series of Records of that

BURMA RECORDS IN THE IMPERIAL RECORD DEPARTMENT (1753-1859).

Department containing interesting information concerning Arakan, Burma, etc. These are as follows :

Miscellaneous Records of the Foreign and Political Department.

- (1) *Arakan*.—Copies of correspondence with the Special Commissioners in Arakan relating to various administrative questions, 1826-27.
- (2) *Arakan*.—Correspondence with the Commissioners at Arakan, 1830-2.
- (3) *Ava*.—Captain S. F. Hannay's Journal of a mission to the North of Ava and a geographical sketch of the route to the amber mines, 1835-6.
- (4) *Ava*.—Correspondence with the Resident at Ava, 1830-2.
- (5) *Ava*.—J. Crawfurd's Journal of a mission to the Court of Ava with a Supplementary Note explaining the objections urged against the conduct of the Mission, 1827.
- (6) *Ava*.—Report and Journal of Major M. Symes respecting his Embassy to Ava with appendices, 1803.
- (7) *Cochin China*.—This volume contains a curious account of an embassy to Cochin China said to have been sent in 1822 by order of the Emperor of Ava. It gives interesting information respecting the movements of the French in Cochin China. The embassy was headed by G. Gibson and was composed of a number of local men.
- (8) *Manipur*.—Papers relating to Manipur, October 1830 to July 1832, Vols. I to III.
- (9) *Pegu*.—Statistical statements of the villages in Pegu by Capt. H. A. Brown, Revenue Settlement Officer, 1859.
- (10) *Rangoon*.—Copies of correspondence between J. Canning, Political Agent at Rangoon, and G. Swinton, Political Secretary, 1824. This volume contains interesting information regarding the contemporary political events of Burma (incomplete).
- (11) *Tenasserim*.—Copies of correspondence with the Commissioners of the Tenasserim Province, 1826-7, 1831-2. These are interesting records of the early administration of the place.
- (12) *Toungoo to Pegu*.—Lieut. S. H. J. Parry's Route Book from Toungoo to Pegu, 1854.

Besides the above there are other records which although forming part of the regular series of records of the Foreign Department have been kept separately and are known as

- (1) The Tenasserim Papers,
- (2) Tenasserim and Martaban Proceedings, and
- (3) Bengal Original Political Papers.

The first of these, the Tenasserim Papers, cover the period between 1830 and 1854 and are enclosed in about 44 bundles. These are the

original consultations of the Government of Bengal in various branches relating to the affairs of Tenasserim. They were evidently transferred to the Government of India when the latter took over the administration of that place into their own hands. Here we have the accounts of the successful commercial missions which Dr. D. Richardson and Captain W. McLeod undertook from Moulmein through the unknown lands of Burma during the years 1835-37. From the first report of Dr. Richardson (1835) one finds much topographical information of the regions through which he passed ; further a full insight is got into the manners, customs, commerce, festivals and superstitions of their inhabitants in those days.

From these papers information is to be had about the first schools established at Moulmein, ship-building in Burma, the discovery of tin grounds, manganese beds, coal mines at Mergui and the manufacture of isinglass by the Burmans.

The Tenasserim and Martaban Proceedings, 1855-9, are abstracts of the weekly proceedings of the Commissioners of the Tenasserim and Martaban Provinces and are contained in five volumes. The last item, Bengal Original Political Papers, 1834-43, comprise of original Political consultations of the Government of Bengal, being a selection of papers relating to the Tenasserim Provinces and the Khasia Hills together with other papers.

The records of the Military Department in the regular series also afford details about the Military operations in Burma. In the Miscellaneous Series of records of this Department there is a volume called 'Rangoon and Ava Intelligence' being the report submitted by Major J. N. Jackson, 1824-7.

As stated before this is a mere outline of what can be found among the records of the Government of India deposited in the Imperial Record Department relating to Burma. For detailed information scholars and other research workers are advised to consult the records themselves.

A. F. M. ABDUL ALI.

THE BEGINNINGS OF CHRISTIAN MISSIONARY EDUCATION IN BURMA, 1600-1824*.

A

The system of education which obtains in Burma is one of grant-in-aid.

There are at present :—

104 Government Institutions,

82 Institutions under local Education Authorities (District and Municipal Boards).

6,676 Institutions which are aided by the Government, according to the grant-in-aid rules of the Education Department,

17,730 Private Institutions which are unrecognised and unaided, being mostly monasteries (1).

It is, as can be seen from the above figures, mainly a voluntary system. Local Education Authorities are of recent origin, having been constituted on the present electoral basis only in 1922. And, therefore, their educational work is just beginning to expand at the present time.

On the other hand, schools which are managed directly by the Education Department are few², and most of them are concentrated in the towns in a country with a population which is mainly rural. Therefore apart from the unrecognised and unaided schools which are mostly in monasteries, the majority of the schools in the Provinces are aided institutions, accepting grants from the Government, and subject to

* Read at the Annual Meeting on 31st January 1930.

1. The figures are from the Annual Report, Education Department, 1927-28.

2 The Government manages ;—

28 Anglo-Vernacular High Schools,

19 " Middle "

4 Vernacular Middle Schools,

98 Normal Schools,

23 Primary "

Total 168 (Annual Report, 1926-27, App. 1, p. v.)

It manages in addition the following "special schools"—

1 Agricultural College, Mandalay.

1 Intermediate

1 Forestry School, "Pyinmana,"

1 Veterinary " Insein,

1 Medical " Rangoon,

1 Engineering Institute, Insein,

1 Reformatory School,

1 Technical and Industrial School,

1 Lacquerware School at Pagan,

1 Weaving Institute at Amarapura.

Total 10

the regulations and inspections of its Education Department. These 6,514 schools fall into the following classes:

1. Aided Monastery Schools,
2. Aided Vernacular Schools under private management, and called "Lay Schools" to differentiate them from Monastery Schools.
3. Aided Mission Schools :
 - (a) Aided Anglo-Vernacular Mission Schools,
 - (b) " Vernacular Mission Schools,
 - (c) " Normal " " under the management of various Christian missionary societies.

Various Christian missionary societies own about three-sevenths the total number of Anglo-Vernacular schools, thus taking an important part in providing Anglo-Vernacular Education which is the education that the future public servants and professional men of the country receive. They have also a few Vernacular Schools, mainly for the Karen community, with Vernacular Normal Schools to train the necessary teachers. Their place in the Educational System of the country is, thereto, of considerable importance because of their close association with the more important parts of the system. They have secured in all the strategic positions lodgments for their missionary work which, of course, is their first consideration, education being only the means for missionary ends. They have secured their interests firstly in University Education, for the Judson College is a constituent college of the University of Rangoon; secondly, in Secondary Education through their many mission schools in the bigger towns ; thirdly in Vernacular education through their village schools ; and lastly in the training of teachers through their management of many important Normal and Training Schools for teachers who are to teach in Vernacular and Anglo-Vernacular Schools¹. With these wide and varied interests, their position in the system is almost impregnable, although the question will have to be decided in the near future as to whether it is justifiable to spend so much public money collected from a mainly Buddhist population on institutions with an acknowledged Christian missionary purpose. If this comes to be decided they will stand on their rights earned by "services" rendered to the country in the sphere of Education from the beginning of Western Education in Burma. This article seeks to examine the nature and extent of these "services" and deals with their work in education from 1721-1824². The chief missionary agencies in

1. Many of them also devote themselves to work in special and experimental schools, like schools for defectives and Technical and Industrial schools.

2. 1824—the beginning of the English Conquest.

BEGINNINGS OF CHRISTIAN MISSIONARY EDUCATION IN BURMA, 1600-1824.

chronological order from 1721 to the present time are shown below in order to give the necessary perspective:—

A—ROMAN CATHOLICS

1. The Roman Catholic Italian Priests of the Barnabite Society of Milan from 1721-1829
2. The Priests of the Propaganda from .. 1829-1840
3. The Oblates of Turin from .. 1840-1855
4. The Missionaries of the Mission Etrangères, Paris, from .. 1855 onwards.

B—PROTESTANTS.

1. The American Baptist Missionaries .. from 1826 to the present time 1
2. The Church of England Mission (Society for the Propagation of the Gospel) from 1855 to the Present time 2

The Roman Catholic, the American Baptist and the Anglican Missions are still the chief agencies which undertake educational work, although smaller societies have joined them since 1900 or thereabouts.

B.

THE ROMAN CATHOLIC MISSION FROM 1721-1824.

The first missionaries to choose Burma as their field of activity were the Roman catholics. Soon after Vasco de Gama had discovered the Cape route to India in 1497, Pope Alexander VII, by a Bull gave the whole of the East to Portugal to balance his gift of the West to Spain. Thus the Portuguese came to India, and with them came their Catholic priests as chaplains. Sometimes, as in Ceylon, their consciousness of having the savage power of the secular arm at their call led them to adopt force in their work of converting the heathen. St. Francis Xavier was the first to believe in and practice the different and more peaceful method of persuasion. In 1548 "he petitioned to Father Roderiguez for missionaries to go to Pegu, but nothing", it is laconically noted, "was known as to the outcome of his request." This being the case, the earliest Catholic priest to attempt proselytism among the inhabitants of Burma was Pierre Bonfer, a French Franciscan, who was chaplain to the Portuguese adventurers for

1 The Missionaries of the American Baptist Board of Commissioners (later American Baptist Union) entered Burma in 1813, but their educational work only began in 1826 after the First Burmese War in Tenasserim, one of the two provinces ceded to the East India Company by the Treaty of Yandabo (1826).

2. See chapter IX, Trotman: "Burma", Society for the Propagation of the Gospel; Pascoe, C.F.: "Two Hundred Years of the S.P.G. 1701-1900" for good accounts of the early history of the Anglican Mission.

three years, from 1554-57, at Syriam which was then the principal seaport of Burma. His attempts were directed to the Talaings, the inhabitants of the Kingdom of Pegu, and not to the Burmans. He did not succeed, to judge from the reference to him in Major's book¹. He is said to have "spent three years in learning the Pegue's language and mysteries that he might preach the Christian religion among them, but was soon forced to give over and returned to India, professing that he had rather with St. Anthony preach among pigs than such a swinish generation."

After him, there were Nicholas Pimenta and Boves², two Jesuit chaplains who ministered to the Portuguese under the adventurer De Britto who did what he pleased at Syriam port and the surrounding coast from 1600-1613 while the Burmese King, Anaukpetlun was too busy to attend to him. He allowed his Jesuit chaplains to convert the heathen,³ but it is not likely that he assisted them with force as actively as was usual in Portuguese stations, because he was said to be popular with the people till he rifled the Pagodas for treasure. Besides, as his power extended not much further than over "territory within a day's march of his fort and ships", the two priests could have done but little in the way of conversion. No doubt the Talaings who were either in his employment or had dealings with him came into contact with the priests, and perhaps a few became converted. However, even if there were conversions among the Talaings in De Britto's employment, most of them must have been killed or dispersed when the trouble which he had stored up for himself came fast upon him in 1613. Anaukpetlun was at last free to teach the adventurer a lesson for his insolent defiance. He sacked Syriam and executed De Britto and his principal followers. He "designed not to spare any of the inhabitants of that place, but, growing calm, he sent many slaves to Ava"⁴. It was these slaves who formed the nucleus of Christian "bayingyi"⁵ in the bayingyi villages of Shwebo and Sagaing districts in Upper Burma. These followers of De Britto consisted of a few score of Portuguese with a number of Eurasians, Negroes and Malabaris. The Portuguese,

1. Major, R. H. : "India in the 15th century."

2. Hackluyt : p. 211-216.

3. Harvey : "History of Burma", 1925 p. 186.

4. Steven's translation of "Asia Portuguesea" by Faria Y Sousa. London, 1695, 111, 191-4.

Besse, Rev. S. J. "A Short Account of Missions under the Charge of the Fathers of the Society of Jesus. State of Christianity in Burma, 1644." Trichinopoly, 1909.

5. The word no doubt is a Burmanised form of "feringhi" (or firnghee, Persian—ferangi), a term for a European; in common use in Asia from very early times. Later became definite and came to mean India-born Portuguese. See Hobson Jobson.

BEGINNINGS OF CHRISTIAN MISSIONARY EDUCATION IN BURMA, 1600-1824.

including their Eurasian children probably numbered about 400¹. They were kept at Payeima in Sagaing district, and then scattered between Chindwin and the Mu rivers. There they were given land, and Catholic priests were allowed to attend to them. They formed a Christian community which has retained its identity to this day, with the name of bayingyi². In the course of time, they intermarried with the Burmese people among whom they lived, and so gradually lost their distinctive features. They also assumed Burmese dress and manners³. They were exempted from taxation; but had to render military service especially as gunners and musketeers. From 1613 onward, they served as the King's own Gunners and Musketeers till 1885 when King Thibaw was deposed.

The first Christians in Burma were, therefore, not Burmese converts, and what little education they received through the efforts of the missionaries, to be described later, did not affect even the Burmese population of the villages close to the bayingyi villages. But some kind of schooling was carried on for the children of the bayingyi in these villages as occasion permitted.

After the death of the Jesuit chaplains who went with them into Upper Burma, the Dominican Friars were said to have taken charge of them⁴ which only meant, however, as later records of their practice show, that the one or two priests who ministered to them were Dominicans. After them there were no white clergy, although quite some time before 1699 there were always stationed two Goanese chaplains, probably of the Order of St. Francis⁵, under the Bishop of Mylapur (Madras) to minister to them; one for the Christians of Syriam and the other for the bayingyis at the Court and in the Shwebo and Sagaing villages. But they knew no Burmese which they did not condescend to learn, spoke patois-Portuguese and "preached in that language, making

1. According to Harvey: *Ibid*, 186, 348-349.

2. In this article the word "bayingyi" will refer to these descendants of the Christian captives and the few converts who have become merged into the community.

3. Many relapsed from Catholicism, becoming known as "Kalapyets" (Burmese—"lapsed foreigners"). On the other hand, their numbers were occasionally swelled, as stray Europeans who fell into the King's hand were sent there, a notable acquisition being the crews of the French ships "Galathee" and the "Fleury" captured by King Alaung-Paya in 1757.

Harvey: *Ibid*, p. 231.

4. Father Wallys: "History of the Churches" entrusted to the Society of the Mission Etrangères, translation from his Latin by Parker, E. H. in "China Review"; Vol. XVIII, p. 1-35, q. v. Section on Burma.

5. *Ibid*: in same section,

it the distinctive characteristic of Christians" ¹. The fact that they preached in patois-Portuguese suggests that they were rather exclusive and confined themselves to minister to Christians only. They were probably neither very intelligent nor very priest-like in conduct, to judge from the behaviour of some of their successors ² and from such an account of an observant contemporary traveller as the following.
Years 1688—1723.

"There are some Christians in Syriam of the Portuguese offspring and some Armenians. The Portuguese have a church, but the scandalous lives of the priests and the people make them contemptible to all the people in general." ³.

It is not known whether they opened schools. The first missionaries ⁴ as distinct from the chaplains to the bayingis and the Portuguese, arrived at Syriam in 1689, and opened a dispensary, but were later condemned as spies and drowned in the Irrawaddy in 1693.

Nothing further happened till 1721, when Father Sigismund Calchi, a Barnabite, and the Rev. Joseph Vittoni, a secular priest, both Italians, landed at Syriam. They were members of an unsuccessful mission to the Chinese Emperor, sent by Pope Clement X, under Monsignor Mazzabarba and came to "Pegu and Ava" (as Burma was usually referred to ecclesiastically in those days) according to the orders of the new Pope Innocent XIII. When they arrived, the Goanese priests were furious. They represented them as spies to King Taniganwe, but he, influenced by the Armenian residents of Syriam, permitted them to preach the Christian religion ⁵ and to erect churches. Calchi went to Upper Burma, erected a church at Ava, the capital, for the Christian community in the villages. Vittoni stayed awhile at Syriam, but left for Rome with some presents from the King to the Pope. Thus Calchi was alone in Burma at Ava, where he died "worn out with fatigue" in 1728. Two months after, another Barnabite Father Gallizia, arrived at Ava, but after a short stay decided to remain at Syriam in Vittoni's place. He returned, however, to Italy for reinforcements, and came back with four helpers, having been made the first Vicar Apostolic of "Ava and Pegu" in 1741. He arrived at Syriam in 1743. This was the real beginning of the Roman Catholic Mission in Burma.

1. Bigandet (Bishop) P. A : "Outline of the History of the Catholic Mission of Burma, 1770-1887." A compilation of the Mission Records, 1887, full of information but not clearly arranged. My principal source for the early period of the Roman Catholic Mission. Other accounts like Luce, Rev. E : "An Account of the Catholic Mission of Burma, 1909" only repeat him.

2. Bigandet : *Ibid*

3. Hamilton, Capt. Alexander : "A New Account of the East Indies, 1727" Vol. 11, p. 63.

4. They were Jean Genoud and Jean Joret of the Siam branch of the Society of the Mission Etrangeres, Paris. See Wallis : *Ibid*, p. v. Harvey : "Note on the Catholic Mission," *Ibid*, p. 345. Launay, Adrien : "Histoire Generale de la Societe des Missions Etrangeres", Paris, Tome 1. p. 370.

5. Note A in Appendix of San Germanc "Description of the Burman Empire," Rangoon Edition, pp. 225 *et seq.*

While he had been away, the Talaings who had been subject (if only nominally at certain periods) to the Burmese Kings of Ava since Anawrata's conquest in 1057¹, had revolted successfully in 1740 against the effete Ava Dynasty. The fighting was going on when the Fathers arrived, as the Talaings were pushing northward with the capital of Ava as their objective. Therefore, although their original intention was to go to the bayingyi villages in Upper Burma, in the circumstances they remained in Pegu. The newly chosen Talaing King, Smin Htaw Buddha Keti, an ex-monk, was mild and tolerant. He allotted them land to rebuild the mission buildings built by Gallizia on his first arrival, but which had been destroyed during the disturbances of 1740. He also gave them permission to preach the Gospel. Thus in every way the mission appeared about to prosper. One of the missionaries, Father Nerini, probably started his school at Syriam about this time for the children of the Christian Community². However, in 1744 the Bishop and two of his fellow missionaries were killed by the Talaings. They were involved in a massacre of some Danes who had come to settle by force (under a Chevalier de Sconenville) at Syriam. And Nerini and Angello Capello alone escaped. They returned five years later and began their work again at Syriam, rebuilding the church in brick, with mission houses and a "college" in its enclosure. Father Nerini is said to have taught about forty students in it. "For the boys many schools were made of Geography, Arithmetic, Navigation and such sciences and arts as might be useful to them, and over all Father Nerini presided untiring day and night."³ From such a brief reference it is difficult to reconstruct Nerini's school. But that it sought to fit its pupils for employment can be seen from the fact that "Navigation" (by which is meant the training of pilots⁴) was taught. There was also an orphanage for the girls in the same enclosure. This prosperity, however, did not last long, for the second half the 18th century was a stormy period in Burmese History. In April, 1752, Ava was taken by the Talaings, but even while Ava was being sacked, their arose from among the Burmese a popular leader who was to become King Alaung Paya, the founder of the Alaung-Paya Dynasty. He won skirmishes, then battles and by January 1753 he had cleared all Upper Burma of the Talaing invaders. Then he came southward, occupying Prome, Myan-Aung and Dagon in succession, finally

1. Except for a period of 252 years of independence and prosperity from 1287-1539 under the Kings of Wareru's line.

2. See Jardine's Precis of "Della Vita di Monsignor Percoto" by Griffini. Udine 1781 in note C of San Germano; *Ibid.*

3. *Ibid.*

4. Syriam was a considerable port since the 16th century and remained the chief port of call for vessels bound for Burma till 1755 when Alaung Paya razed it to the ground and made nearby Dagon important as a port by making it a Governorship with the name of Yangon. Harvey, p. 175.

laying seige to the fort of Syriam. The seige lasted a year, and then starvation gave the town to the Burmese. Nerini, suspected of being in league with Bourno, the French agent who was on the side of the Talaings, was beheaded by Alaung-Paya's orders. Angello Capello was killed by a cannon ball while attending the wounded.

In May 1757, Pegu, the last Talaing city was taken and Talaing power was crushed. Burma was now under one ruler and therefore the way to the bayingyi villages in the north was again open. But there were no missionaries (as both Nerini and Capello were dead), till 1760 when two more Barnabite Fathers arrived at the new port of Rangoon. From this time onward, the mission ceased to be troubled by such political upheavals as was the feature of its first forty years in Burma. But it never had enough men to do the work of evangelising even as thoroughly as the limits of the peculiar circumstances permitted. How few the number of European missionaries were, considering the extent of territory over which the Christian congregation was scattered, can be realized from the fact that between 1761-1824 there were seldom more than half a dozen missionaries in both Upper and Lower Burma. The following table¹ shows the man-power of the Roman Catholic Mission during the period 1761-1824.

TABLE 1.

<i>Year</i>	<i>No. of Barnabite Missionaries.</i>	<i>Year</i>	<i>No. of Barnabite Missionaries.</i>
1760	2 (Donati, Gallizia)	1786	7
1762	3	1788	6
1764	3	1790	6
1766	1	1792	6
1768	5	1794	5
1770	5	1796	5
1772	5	1798	5
1774	6	1800	5
1776	5	1804	5
1778	5	1806	4
1780	5	1820 to 1822	3
1782	5	1822 „ 1824	3
1784	7		1 (Joseph D'Amato)

1. Prepared from the notes on the missionaries scattered in Bigandet and Luce, etc.

BEGINNINGS OF CHRISTIAN MISSIONARY EDUCATION IN BURMA, 1600-1824.

During this period, the chief scenes ¹ of the Mission's activities were two in number :

(1) Ava and the Christian villages of Shwebo and Sagaing districts ².

(2) Rangoon.

Ava and the Christian villages of Shwebo and Sagaing districts became a field of activity for the mission because of the presence of the bayingyi. From the beginning of the mission ³ in 1721, the Catholic missionaries have had to look first to the needs of the Christian villages before thinking of missionary work among the heathen. These villages varied from those consisting entirely of bayingyi households, to Burmese villages with a few bayingyis who had chosen to live among the Burmese for convenience, as regards reaching their holdings or for other similar reasons. Bigandet gives a list ("sittan") which was prepared for Bodawpaya's Revenue Inquest of 1784, which gives the names of the villages where there were bayingyi or "kalapyet" households and the number of households in each village. As this "sittan" is probably not available, I have given it below ⁴. The figures in column III give the number of

1. Visits were paid by one of the priests to places where there were many Christians, e.g. Bassein and Syriam. Bigandet, *Ibid.*

2. The word 'district' in the usual sense is given thus, while as an Administrative unit, it will be written with a capital 'd' throughout this study.

3. As distinct from the pastorate under first, the Jesuits, then the Dominicans, the Franciscans, and lastly the Goanese priests under the Bishop of Madras, 1613-1721.

4. See p. 71 Bigandet: *Ibid.*

Villages.	No. of Households.		III 1867
	I	II 1784	
Chanthaywa *	..	55	105
Monhla *	..	48	64
Chaung U *	..	37	40
Khiangio	..	24	25
Nabet *	..	25	25
Khiun Dau	..	20	3
Tabayin Myo	..	18	3
Kyet Thin	..	18	..
Naga Bo	..	17	2
Letpangyee	..	15	4
Padai-ing	..	12	..
Ye-gyin	..	1	..
Pognet, S of Ava	..	2	..
	—	—	—
Total	..	292	271

* Villages marked thus are still centres of bayingyi population. In other villages they have been unrecognisably merged into the Burmese population or migrated to Mandalay. In 1925 their numbers and localities were ;—

- (1). Mandalay Town 500 persons
- (2). Nabet 300 "
- (3). Chaung U 400 "
- (4). Monhla 483 "
- (5). Ye U 120 "
- (6). Chanthawya 600 "

households at the time of Bigandet's first pastoral tour in 1861 when he counted them carefully. Computing at five persons per household, a fair average¹ there were about 1,460 Christians in 1784, to which should be added a hundred or so of those who were in permanent service in the King's Musketeer and Ordnance Company. To these people too, the priests had to minister. Therefore, a priest often resided permanently at the then Capital. The headquarters for the missionaries to the bayingyi villages varied; Nabet, Chaung U, Monhla and Chantha-ywa having been each at some time or other the principal station.

From 1760 to 1767 there was never more than one missionary for this portion of the Catholic Mission. In 1767 four Barnabites arrived, but only one could be spared for Upper Burma as Rangoon was in need of men also. As soon as this helper arrived, Percoto² who was in charge of the mission thought of solving this problem of insufficiency of labourers. His plan was to open a "seminary" "to train young Burmese converts or bayingyi boys to become Catechists and valuable auxiliaries to the missionaries." It was established at Monhla with the help of Father Gerard Cortenovis and two students from the Training College for the Missionaries of the Mission Etrangeres, Siam. It continued to exist as late as the early 19th century, after being moved to Nabet in 1807. But soon after, with the gradual diminution of the number of Missionaries it had to be discontinued, for want of teachers, about 1822 or some years before.

Apart from these attempts at providing some form of training for prospective Catechists, it is very probable that there had existed since about the latter part of the 18th century, Vernacular village schools kept by the more literate bayingyi men. Bigandet describes them (p. 67, 68: *Ibid*) but does not give their history. "In each village of the Upper country where there is a church³, the mission keeps up schools

1. The Burmans, in their public records used to reckon a family as high as seven individuals. Crawfurd : Journal, p. 467.

2. Percoto is unique among Europeans in that he wrote Burmese almost like a native (see "Catechismus Pro Birmanis" etc. in British Museum for example of his style). About the year 1772, he went to the Capital, Ava and "taught Latin and Portuguese in the King's schools". (Griffini "Della Vita di Monsignor Percoto"; Note C: San Germano) This meant perhaps, a little more than that the King wanted a few of his brighter pages of the Court ("Lubyo-daw") to be taught Western knowledge, and that the class went on for some time till the attendance dropped off, or the King lost interest in the experiment, as with a similar school in King Mindon's time when Rev. Dr. Marks of the Society for the Propagation of the Gospel, taught the "lubyo-daw" of the Court at Mandalay. (See Marks, E; "Forty Years' work in Burma, 1859-1900") No other or further reference to this palace school has been found.

3. The four principal Christian villages of Chantha-ywa, Monhla, Chaung U, and Nabet (Note p. 14)

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both for the instruction of boys and girls. These schools are, as a matter of course, under the management of Christian native masters and mistresses. . .The children of both sexes learn to read and write; they are taught the Christian prayers, as well as a sound knowledge religion and Christian demeanour as distinct from Burmese extreme individualistic behaviour." It is very probable that some of these village schools had existed long before the transference of the Burma Mission to the charge of the Mission Extrangères (1855). The probability rests on the assumption that no conscientious pastor could have looked on, without taking some steps, while the bayingyi children went to the Monastic schools nearby where they would be taught the Buddhist texts. If the pastor or pastors who had charge of the bayingyi knew their congregation and looked after them at all, it is almost inconceivable that they would not have striven to provide a Christian form of instruction for these children. The fact that from 1776 onwards books in Burmese were printed at the Propaganda Press, Rome, also seems to suggest that they were meant not only for adults, but also for the teaching of the children in reading and writing and the rudiments of Christianity, especially as some of the books were printed editions of the traditional Burmese Children's Spelling book called the "Thinbongyi".

The following is a list of the first books printed in Burmese 1: —

1. Rev Melchior Carpani—" Alphabetum Barmanum ", 1776
2. " Percoto—" Epistles of St. Paul ", 1776
3. " " —" Dialogue between a Talapoin ² and a Missionary ", a tract, 1776
4. " " —" Gospel of St. Matthew ", 1776
5. Percoto and Nerini—" Kha-yit-taw-win-a-kyin-kyuk ".
(Or an abridged New Testament), 1776
6. Rev. Percoto—" Christian Prayers in Burmese ", 1785
7. " " " Catechismus Pro Birmanis ", 1786
8. Melchior Carpani—" Alphabetum Barmanorum " (a grammar and spelling book), 1787

If these Vernacular schools really existed before 1855, the provisions of an elementary education in reading and writing and in the rudiments of Christian doctrine must have been within reach of most of the bayingyi children in the Upper Burma bayingyi villages.

In Lower Burma, or Southern Burma as it came to be known later, according to the division of the mission into two parts in 1872, Rangoon was the only centre of their missionary activity. There were Christians,

1. Hosten and Luce: "Bibliotheca Catholica Birmana", a bibliography 1915. India Office Library, p. 1-2. Henri Cordier "Bibliotheca Indo-Sinica", part 1; "Birmanie et Assam", 1908, p. 105.

2. i.e., a monk.

bayingyi and some Europeans and Eurasians in Syriam¹, and in Bassein², but they were ministered to by the Barnabites from Rangoon who visited them occasionally. The town as a port was gradually surpassing the other ports in popularity and the population had increased to a considerable extent since the middle of the 18th century³. By about the end of the 18th century, there were said to be already about three thousand Christians⁴. There were two Catholic churches⁵ both conducted by Barnabite missionaries, one in the stockade and the other outside. The priests of both churches did some school teaching as part of their general duties towards their congregation. Father Carpani who was in charge of the Assumption church in the stockade from 1767-1744, for instance, taught Christian children at his mission house. San Germano also taught at his school which was in the same enclosure together with the church. "To that church was connected a school under his able direction which was frequented by no less than sixty or seventy boys. From this school have come out two young native priests, Father Ignatius de Britto and Father John Koo, as well as several young men who have subsequently followed various professions⁶. Another account

1. Furnivall : "Syriam Gazetteer".

2. Bigandet : *Ibid*, p. 96. There were Christians in Bassein probably since the 16th century. It is certain, however, that during the 18th century there was a Christian community which was visited once a year from Rangoon.

3. Rangoon, or more accurately the village of Dagon, as it was then, was of little importance in the 16th century when Bassein, Martaban and Syriam were the only ports, except for its great Pagoda, the Shwe Dagon which was then surrounded by green fields, shady woodland and jungle. But in May, 1755, King Alaung Paya wrested it from the Talaings and named it Yangon, enlarging it and laying out a few streets. He appointed a Governor over the new town which he intended should take the important place once held by Syriam as a port and a resort for foreign merchants.

4. Bigandet : p. 24, *Ibid*. Obviously an overestimate on the part of the Bishop or his source.

5. One was in the stockaded town made of timber in the Burmese way and called the Church of the Assumption. It was under Father Melchior Carpani who taught the children of the Christian congregation and gave medical advice and aid to the people (Griffini : "Vita di Percoto") given in Note C. San Germano, *Ibid*.

The other church known as St. John the Baptist was "built of bricks with walls and pillars of strong masonry." It was probably situated in a suburb of the town, outside the easternmost gate of the North face of the stockade, called Tat Kalay ("Smaller stockade"). Tat Kalay was more populous than the town itself (Alexander: at the beginning of the 18th century, in 'A New Account of the East Indies 1727', Vol. 2, p. 15) but the population was mixed, consisting of the "lower orders." Father San Germano was priest from 1783 till his return to Italy in 1806. Captain Symes gives the location of the "neat little chapel" as on a piece of ground a mile from town, side by side with a "neat comfortable dwelling for the missionary and a garden inclosed, all purchased by the bayingyi." Symes: "An Account of an Embassy to the Kingdom of Ava", London, 1800, p. 206, Year 1759.

6. Bigandet : *Ibid*, p. 24.

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said that "he completed the church of St. John which had been begun before him, as well as the college of missionaries. He superintended the college as long as he remained there. It contained fifty students who were instructed in several branches of learning and science, so that besides ecclesiastics it has produced skilful engineers, physicians and even pilots"¹.

From the above accounts it appears that San Germano's school for missionaries carried on the instruction of the pupils to a more advanced stage than Carpani's school; though he no doubt taught the elements of reading, writing and "the tenets of the Romish faith"² to the younger children just as Melchior Carpani. They both knew Burmese well, and it is probable that the elementary instruction may have been in the Vernacular and not in Portuguese, the common language of the Christians of the time. San Germano's more advanced pupils formed the "missionary college" and some of them were trained for other vocations besides that of priests. When San Germano left for Italy to obtain recruits in 1806, Ignatius de Britto took charge of the Church and the school till the time of the first Burmese War when he was taken prisoner.

No reference to village schools similar to those described above has been found, probably there were none.

As regards the quality of education given by San Germano, it is impossible to assess on account of the lack of details as regards the subjects taught, but it is said that both Ignatius de Britto³ and John Koo were capable of following the course for missionaries at the College of the Propaganda, Rome. Also among the alumni other than priests, there was said to be a young Burman, successfully practicing as surgeon at Rome in 1833⁴. But much remains conjectural owing to the lack of detailed descriptions of schools, lists of subjects, texts and other details. On the other hand, even from an examination of such scanty and disconnected sources, certain facts emerge, which though perhaps rather obvious, need to be stated explicitly on account of vague generalisations about this period in the history of Education in Burma. Some of them are over estimations; and all of them are vague, because the writers have not tried to find out how extensive were "the extensive

1. "No ship is allowed to enter Rangoon without being provided with a pilot acquainted with the navigation of the river, for the city is fifteen leagues from the mouth". San Germano; *Ibid.* San Germano was perhaps qualified to teach the navigation of the river, because he prepared and gave a chart of the river and the harbour to the East India Company perhaps the first chart of the port. Preface *Ibid.*

2 Symes, *Ibid.* 206.

3. He is said to have composed lyrics to the Virgin Mary during his two years' captivity with other foreigners at Ava and Aung Pin Le in very creditable Latin and melody. Gouger, H: "Personal Narrative of Two Years' Imprisonment".

4, Wiseman (Cardinal); Preface to San Germano; *Ibid.*

schools that these pioneers in education " provided " long before the Government had an educational system " 1.

The first of these obvious facts which is often lost sight of in the general wonder at the earliness of missionary effort in education is that even without reference to the number of schools, the form of education provided was only suitable for a certain community. It was the education for the children of a small community confined definitely within certain limits of territory and affected the Burmese not at all. The Burmese boys still went to the Monastery Schools and the Burmese girls to the secular village schools as they had done, at least, in the case of the former, for the last five hundred years or so. There is a possibility of Christian Missionary education assuming a certain significance in a heathen nation's life. But it depends on a considerable number of converts. When there is a Christian convert community of significant size, missionary education is important 2. But though statistics of converts are not available 3 for this little-known period, one must believe, in spite of such wild " estimates " as those of Wallys and Julis Smith⁴, that there were few converts from among the Burmese. San Germano who is the earliest writer to refer to the bayingis and to missionary work in general should know what pertains to his profession at least as well as about other matters which his rather comprehensive account aims at describing accurately. " Since the time that the Catholic Missionaries have penetrated into these parts (Burma) there have indeed been some

1. Smith, Julius: " Ten Years in Burma ", Chapter XII. Outline of Christian Missions in Burma, Chapter on Education in the British Burma Gazetteer, 1880 (Chapter XV) (which is above the average official chapter on the education of the country in giving its history at all), however, did not escape the temptation : " Education had been carried on by the Roman Catholic missionaries since the 16th century, etc.", p. 527.

In the official publications the sin is venial, but in books which purport to be books on Missions, one is entitled to expect a certain degree of accuracy and thoroughness.

2. Such a time is ours at present. The Krens of Burma proper are almost altogether Christian. There are also Burmese converts and Eurasians. Moreover, secondary education is to a large extent in the hands of missionaries. The question naturally arises as to whether it is desirable for large numbers of non-Christian Burmese boys to be brought up during their most impressionable years cut off from the religion of the race and the culture which that religion gives. The effect of the system is apparent in its products, but parental opinion has so far not attributed the cause to the Christian denominational schools.

3. The statistics were probably not kept because the work of proselytising was not successful enough to require records. If they were kept at all later they must have been destroyed in the fire at Chantha-ywa when the library of the priest where the Mission's records were stored was burnt down in 1840. Bigandet, p. 1.

4. "...these Missionaries of the Catholic Church counted their converts by possibly the hundred thousand." p. 202, Smith, J: *Ibid.* Wallys: *Ibid.* Occasional references to numbers; also in thousands,

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conversions but the number has not been so great as to excite the jealousy of the Telapoins (Buddhist Monks) or the Government. Hence Christianity has experienced no persecution in these parts, partly on account of the *small number of converts*, and partly through the prudence of the missionaries who have been solicitous, to preserve themselves and their disciples from observation¹. There were conversions, but it was never wise to openly declare a certain person to have changed his religion, because the Burmese regarded religion and nationality as one and the same thing ; “they do not understand how one can embrace a foreign creed without losing one’s nationality. Hence the fatal expression (*i.e.* fatal to the success of missionary enterprise) “such a one has become a foreigner (“Kala”) which means that he has become a Christian”². But it would be wrong to suppose that the work of converting the Burmese did not progress at as rapid a pace as for instance, which the American Baptist obtained after 1853 with the Karens, mainly because of public opinion or Government restraints. There was, for instance, the inherent difficulty in the clay. The Burmese race lived where it came into being somewhere about the 9th-10th century in a country which is even geographically a unity. In this home it has had since the 11th century time enough to get permeated with Buddhism, a religion whose limits are so wide that it does not restrict life, but rather permeates³ it with its spirit so that even the daily round of work and relaxation gets coloured by its light. The process, beginning with the birth of the race has had a considerable share in the shaping of all the institutions, so that what is Burmese is Buddhist⁴. A people so moulded by Buddhism and linked to life by institutions shaped by Buddhism was too stable or conservative for missionaries who did not suppose that they had religion, culture and

1. San Germano; *Ibid.* Jardine Edition, p.3. See also Bigandet *Ibid.* p. 43-44 on the state of the Mission before 1852.

2. Bigandet, in a letter to the Secretary of the Catholic Truth Society, London. See “Notes on Catholic Mission”, 1887, by Atteridge, A.H. p 56-57.

3. For the best presentation of this argument in a Burma yet in its stability of the early years of contact with the influences of the West, see Hall, H. Fielding; “The Soul of a People”, 1898. (Upper Burma lost its independence only in 1886).

4. Even to-day when the lay life and the religion life are at the parting of ways especially in places where the “educated classes” congregate, there is still the close weddedness of secular and religious life. In the 19th century when the process of “Westernisation” was in its first slow stages (in the days when means of communication were more defective than now and the new system of Western education was in its infancy), the unity of the life of the people was more pronounced. To turn over the pages of that invaluable picture book of Max and Bertha Ferrars : “Burma”, 1901, so comprehensive and systematic in its showing of Burmese life during the latter part of the 19th century is sufficient to convince one of this fact.

intelligence¹ worth considering seriously. The missionaries were also handicapped by the lack of the Burmese language and a knowledge of the people, their literature, and culture. Therefore, the difficult "subject" for conversion and the incompetent missionary must also be taken into account in trying to explain the problem of the fewness of converts during the first hundred years of missionary work.

But the determining factor seems to be the fact that the Barnabites found a congregation of Christians to minister to in the bayingyi villages of Upper Burma, in Syriam and later in Rangoon. Unlike the American Baptists, the Roman Catholics were not free, few as they were,² to devote themselves entirely to the work of evangelising. The state of the Catholics after years of lax ministry by the Goanese priests from Madras was deplorable enough to make the Barnabites decide that it was more urgent and necessary to save the Christian from becoming a "Kalyapet," and to work for the reclamation of the "Kalapyets" themselves, than to leave them to their inevitable fate while working for the salvation of the heathen. No doubt in their decision they were influenced by these circumstances. But Bigandet deplored "this state of things" which "tended to narrow the sphere of action of the missionary, and contract the efforts of his zeal".... "In some instances, he has limited his labours to the members of his congregation, losing sight of the secondary great objective of his sacred ministry, the diffusion of the Gospel among those who are sitting in the shade of death."³

The value of the education given in the few mission schools conducted by the Barnabite Roman Catholic missionaries from the 18th century to 1824, must therefore, be judged with reference to the Christian community alone, since it affected the Burmese only through a few secret converts. It was essentially religious, and, therefore, differed from the Monastic education of the Burmese only in teaching Christianity instead of Buddhism. The vague point often given to it on the ground of its "difference" from the prevailing mode of native education is, therefore, of no significance. But on the other hand, being religious, it helped to keep the bayingyi children within the fold and from becoming "Kalapyets"; and, no doubt, in some schools "a sound knowledge of religion and Christian demeanour as distinct from Burmese individualistic

1. See detailed accounts of conversations between the missionary and various inquirers, in Judson, Mrs A; "An Account of the American Baptist Mission to the Burman Empire". London, 1823. Mr. & Mrs. Judson were agreeably surprised to find the Burmans endowed at all with the faculty of grasping philosophical notions. The attitude was typical of most of the missionaries of the time.

2. Being celibates, the Roman Catholics were fewer. With the American Baptists, the missionary is almost invariably accompanied by his wife, and if he is lucky, a sister or a sister-in-law also came.

3. Bigandet, p.43-44. On the state of the missions before 1852.

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behaviour" was instilled into the pupils 1. On the secular side in the village schools, if many existed, reading and perhaps writing were taught by untrained teachers according to the only method they knew, namely, that of the Buddhists monks in the nearby monastery. Text books might have helped where teachers were neither trained nor very well educated; but there were no Roman Catholic School text books till about 1868, when the first were printed from their press at Bassein 2. The most effective teaching was, therefore, probably obtainable only in the one or two schools where missionaries like Nerini, San Germano, Percoto, Cortenovis, or Carpani taught. Men of the mental calibre of San Germano and Percoto must have taught fairly well. Observant, thoughtful and learned in arts and sciences of their time, they may have produced a few young men of intelligence and character. This higher education obtainable in these few schools, and which was imparted personally by the priests, was vocational in aim. The young men were trained to become Priests and Catechists or for some few secular callings like mechanics, pilots and surgeons. It is difficult to say from the total lack of figures whether there were many young men so trained yearly. It is probable on the whole that the reference only means that during the period of the school's existence it turned out some young men who were trained to be pilots, mechanics and surgeons 3.

1. All this refers to the schools that Bigandet speaks of (*Ibid* pp. 63, 67 and 68). If village schools existed before 1855, there is hardly any possibility of their being any difference owing to the lack of teachers who knew other ways of teaching. Some of the Barnabite priests knew how to teach, having had experience in Italy, but the fact that not one is mentioned as having taught in village schools in accounts which praised their zeal and recorded all their zealous acts, is hard to explain except by supposing that they were too few in number for some to take up village school teaching.

2. See "Bibliotheca Catholica Birmana".

3. The Propaganda Library at Rome might yield some more secrets with reference to the educational history of this period.

MAUNG KAUNG.

A PHONETIC ARRANGEMENT OF BURMESE VOWEL SOUNDS.

There are 50 vowel sounds in actual Burmese speech. They may be arranged phonetically in 9 classes as follows :—

		<i>a</i>			<i>b</i>	<i>c</i>		
Class I		အာ	အု (အ)	အား	အတိ အင်			
, II		အီ(အည်)	အို (အိ)	အီး	အိ	အနိ (အဉ်)	အိုး (အဉ်း)	
, III		အို	အိုး	အိုး	အုတိုးအုပ်	အုံ	အုံး	အုန်း
, IV		အေ	အေ့	အေး	အိတ်	အိုံ	အိုံး	အိုန်း
, V		အူ	အူး(အူ)	အူး	အွတ်	အွှံ	အွှံး	အွှန်း
, VI		အဲ(အယ်)	အဲ(အယွှဲ)	အဲး	အက်			
, VII					အိုက်	အိုင်	အိုင်း	အိုင်း
, VIII					အောက်	အောင်	အောင့်	အောင်း
, IX		အော်	အော့	အော်				

*Note.—*In column *c* — $\ddot{\circ}$ may also be written — \circ or — $\dot{\circ}$; And the same with Classes III, IV, V.

This arrangement is simpler than it looks. For the seven sounds in each of the first five classes resolve themselves into three kinds *a*, *b*, *c*. The three sounds in *a* are made up of the pure long vowel, which gives character to the sounds of the class, e.g. အာ in Class I and its *auk-myit*, အု (အ) and *she-pauk* အုး. The sound in *b* is the *athat*, and the three sounds in *c* are the nasals. The terms *auk-myit*, *she-pauk* and *athat* will be explained below.

In Class VI the nasals of column *c* are absent.

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In Classes VII and VIII the sounds are diphthongs and the three sounds of *a* are absent.

In class IX both the sounds of *b* and *c* are absent.

It will thus be seen that the first sound is the long vowel, the characteristic sound of the class. The second sound is its *auk-myit* and the third its *she-pauk*. The fourth is the *athat*. The fifth is the long nasal, the sixth is the nasal *auk-myit*, the seventh the nasal *she-pauk*.

The arrangement is based on the phonetic relationship that sounds of a particular class bear to each other. This relationship is explained by the diagram which represents Burmese vowels in comparison with the eight Cardinal vowels. The only satisfactory way of describing vowel sounds is to compare them with a number of *fixed* vowel sounds known to the investigator and not with key-words of languages which are pronounced differently by different speakers. Eight *Cardinal* vowels, having definite, fixed tongue positions, have been chosen as a basis for an accurate description of any vowel sound under investigation. The following table gives an idea of their values :—

<i>Cardinal.</i>	<i>Nearest sound in English, French or German.</i>
i	Sound of French <i>i</i> in <i>vive</i> .
e	" " é „ <i>thé</i> .
ɛ	" " ê „ <i>bête</i> .
a	" " a „ <i>patte</i> .
ə	„ English o „ <i>not</i> (minus any lip-rounding).
ɔ	„ German o „ <i>kopf</i> .
o	„ French ô „ <i>côte</i> .
u	„ German u „ <i>Buch</i> .

In the diagram the words Front, Central, Back mean the front, central and back parts of the mouth. The black dots represent Cardinal vowels. Rings represent Burmese vowels.* Both dots and rings indicate the positions of the highest point of the tongue in pronouncing the vowels.

*Lack of space prevents the writing down of all the vowels in the diagram. The complete diagram would be as follows:

DESCRIPTION OF THE BURMESE VOWELS.

Class I. ေ။ is the characteristic pure vowel of this class. It is the long vowel, sometimes termed the 'simple or ordinary tone' and is a little nearer in tongue position to Cardinal vowel No. 5 than to Cardinal vowel No. 4. It is very like the normal English vowel sound in *calm*.

The second vowel ေ။ (။) is the *auk-myit* of the pure vowel. It is pronounced with medium length with a peculiar kind of voice-production known as 'intermittent voice' ('creaky' voice) and is terminated by a weak closure of the glottis. It is generally termed the checked tone.

The third vowel ေ။ is the *she-pauk* of the pure vowel, the tongue-position being the same for both. It is never terminated by a glottal closure and is pronounced with 'breathy voice,' is long and very strongly stressed. It is generally termed the stressed, falling or heavy tone.

The fourth vowel in column *b* is the *athat*, i.e. the tone with a 'killed consonant.' It is pronounced with strong stress, is extremely short and is terminated by an abrupt closure of the glottis. This closure is not released, i.e. not followed by an explosion. It has a rather higher starting point than the second sound.

The fifth, sixth and seventh sounds are the nasals of column *c*. They resemble the three sounds of column *a* in the way in which the long vowel, the *auk-myit* and the *she-pauk* are arranged. They have a tongue-position slightly more forward than the pure long vowel ေ။

Class II. The three vowels in *a* are the characteristic long ေ with its *auk-myit* and *she-pauk*. The tongue-position is lower than that of Cardinal vowel No. 1 and retracted a little from the front, lip-position being neutral. The pure vowel resembles the English sound in *eager*, *be*, *need*. Care should be taken not to pronounce it like a diphthong.

The *athat* in *b* and the nasals in *c* are a little higher and a good deal more retracted than Cardinal vowel No. 2. The *athat* sound in ေ is like the English sound in *sit*, but rather more retracted. The nasals are produced with a lowering of the soft palate which gives the nasal effect throughout.

Class III. The three vowels in *a* are the characteristic long ေ with its *auk-myit* and *she-pauk*. The tongue-position is a little lower than Cardinal vowel No. 7. The ေ sound may be heard in the Scottish pronunciation of words like *go*, *note*. The *athat* in *b* and the nasals are diphthongs. The tongue has a lower and more advanced initial position than for ေ and immediately glides towards ဗုံ as shown by the arrow. When preceded by a forward consonant like ာ, ာ, ္ etc., the ေ sound is very similar in quality (not in length) to the diphthong commonly

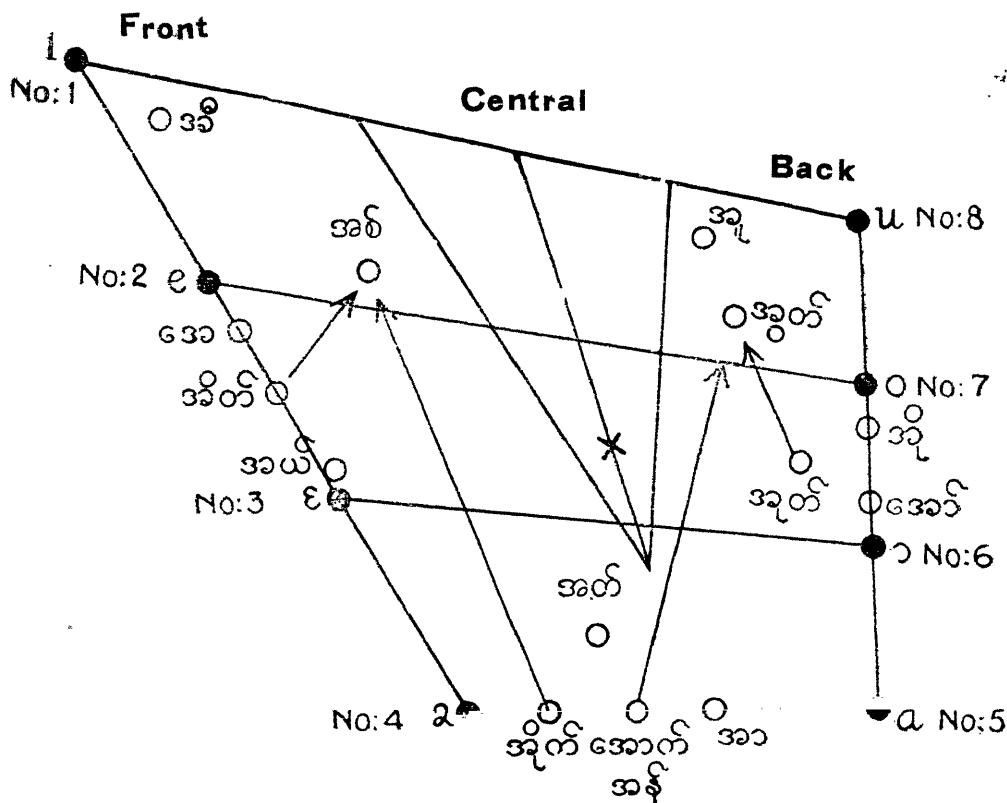
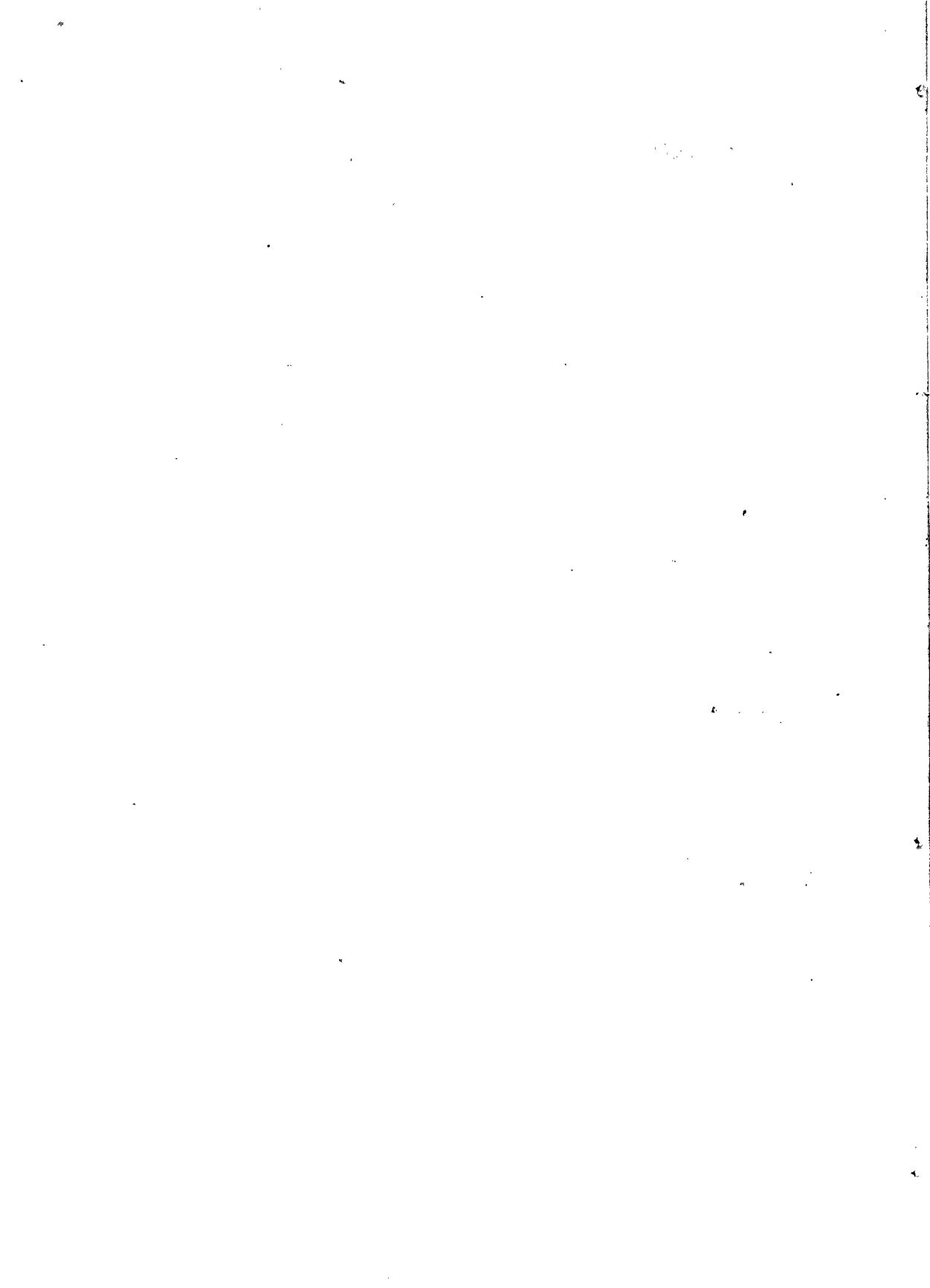


Diagram representing the tongue-positions of the Burmese vowels compared with those of the Cardinal vowels. The rings indicate the positions of the highest point of the tongue.

Black dots represent Cardinal vowels.

Rings represent Burmese vowels.

For the other Burmese vowels not marked in the diagram see note to the preceding page.



A PHONETIC ARRANGEMENT OF BURMESE VOWEL SOUNDS.

heard in Southern English words like *low*, *toe*. In other positions the diphthong is wider.* The last part of the diphthong is nasalized to produce the nasal sound.

Class IV.—The three vowels in *a* are the characteristic long ဧ with its *auk-myit* and *she-pauk*. The tongue-position is slightly lower than Cardinal vowel No. 2. They should not be pronounced like diphthongs. The ဧ sound is heard in the Scottish pronunciation of *eight*, *lake*, *may* etc.

The *athat* in *b* and the nasals in *c* are narrow diphthongs.* The initial position is a little lower than for ဧ, the tongue immediately gliding towards ၁၁ as shown by the arrow. In the case of the nasal sounds, the nasalization does not go throughout the diphthong, the last part only of the glide being produced with the soft palate lowered. The ၁၁ sound is similar in quality to the diphthong used by many English speakers in pronouncing *eight* etc., but is much shorter.

Class V.—Three vowels in *a* are the characteristic long ဧ with its *auk-myit* and *she-pauk*. They are not true back vowel, being lower and more advanced than Cardinal vowel No. 8. When preceded by a forward consonant, such as ၃၁ ၁၁ ၁၁, the vowel ဧ suggests the vowel sound in *good* as pronounced by many Scottish speakers. After a back consonant, e.g. k, the sound is articulated further back.

For the *athat* in *b* and the nasals in *c*, the tongue is slightly lower and more retracted than for ဧ. The ၁၁ sound is similar to the Southern English vowel sound in *book*.

Class VI.—The three vowels in *a* are the long pure vowel ၁၁ with its *auk-myit* and *she-pauk*. The tongue-position is slightly higher than for Cardinal vowel No. 3. Many Northern English speakers use practically the same vowel in words like *egg*, *get*, *pen*. In Southern English it is more normal to pronounce these words with a vowel about midway between Cardinal vowels 2 and 3, i.e., higher than ၁၁ and about the same as ၁၁၁၁.

For ၁၁, the *athat* in *b*, the vowel is often a little retracted and slightly lower. It is marked by the same ring as for ၁၁ in the diagram. The nasals are wanting.

Class VII.—The three vowels in *a* are absent. The *athat* and nasals in *b* and *c* are diphthongs. The tongue-position of the first element of

* A diphthong is said to be *wide* when the distance between the initial and final positions is more than the distance between two consecutive Cardinal vowels. In a *narrow* diphthong the distance between the initial and final positions is less than that between two consecutive Cardinal vowels.

the diphthong ॥^ৰ is retracted a little from that of Cardinal vowel No. 4. The tongue immediately glides towards ॥^ৰ as shown by the arrow. The sound is practically identical with the ‘average’ English diphthong in *my, fine* etc. Note that only the last part of the glide is nasalized for ॥^ৰ॥

Class VIII—The three *a* vowels are absent. The *athat* and nasals in *b* and *c* are diphthongs. The initial tongue-position is the same as for *sas* i.e. more advanced than for *soo*. The tongue immediately glides towards *əʊ* as shown by the arrow. The sound is like the ‘average’ diphthong in *how, found* etc. The last part of the glide is nasalized in order to produce the nasals.

Class IX—Consists of the three vowels in *a*—the long vowel əəδ with its *auk-myit* and *she-pauk*. The tongue-position is higher than Cardinal vowel No. 6. The Burmese sound is higher than the most usual type of sound heard in the English words *ought*, *saw* etc. Some speakers pronounce əəə more like the vowel in the English word *not*.

In addition to the above, there is the 'neutral' tone like the first sound in *agree*, *above*, *about*. It has no symbol of its own in Burmese, being derived from other tones, for instance, the first sound in အနိုင် အစိုင် အထုပ်, and so forth. Syllables pronounced with the neutral tone are unstressed and extremely short. The neutral tone is shown thus x in the diagram.

It will thus be seen that vowels of each class are either identical with or closely related to each other in tongue-position. This is a sufficient justification for making the above arrangement. The descriptions of the sounds are of the vowels in isolation and do not take account of their behaviour in connected speech. They are described in accordance with the results published in A Burmese Phonetic Reader by Miss Armstrong and myself and edited by Professor Daniel Jones. The present arrangement of the vowels however is entirely my own. I have used it, without giving the explanations given here, in my Longmans' Burmese Primer, where the order of the sounds in columns *a* and *c* is *auk-myit*, long vowel, *she-pauk*.

In order to avoid confusion that might possibly arise, I have referred to certain vowels, not as so many different tones, but as *auk-myit*, *she-pauk* and *athat*, describing what these Burmese terms mean.

PE MAUNG TIN.

NOTES ON A VISIT TO TAGAUNG.

Tagaung is the beginning of Burma, not on the map, although even this shows that Burma does not stretch far beyond Tagaung, but it is the beginning of Burmese history. On that point there seems a very general measure of agreement but there is very little agreement in any thing else about Tagaung. According to the tradition which seems to meet with most approval locally, there have been at least three towns. But somehow, somewhere, somewhen, a very powerful *nat* was connected with the town. It is a common trait among such Powers that they dislike being talked of and dislike especially having their names mentioned. But the Tagaung Bodawgyi goes far beyond this. Anyone who discusses the history of Tagaung is likely to be carried off by a tiger. For generations and generations, when the youngsters have been inquisitive, the old folk have said to them, မငြောနဲ့ဘားကိုက်ထတ်ဘသံ-ဒီလိုငြောရင်-ရွေေဝါ ပြောတော်မငြိုက်ဘူး

So generation of youngsters have had to piece together different fragments and have not always been very successful in joining the flats ; and there is a local proverb ; "If you are going to talk history, carry a stick;" ရွေေဝါပြောလျှင်-ခုထဲထင်းလာရတာ။

Tagaung is still a walled city, and the headquarters of a township in the Mogok Sub-division of the Katha District. Those who are bold enough to talk, however, will tell you that the first foundation in the neighbourhood was on a site known as Pagantāung or Paganpyihaung about a quarter or half a mile south of the present village. The most famous pagoda of the neighbourhood, the Shwezigon, is situated here. The name of the founder is unknown but the prince who founded the Pagan dynasty is known as Mingyi-maha-yaza which is a little vague. How many rulers followed him in old Pagan is also a matter of conjecture if not vaguer still. At some time however, for some reasons, old Pagan was destroyed. It is said that at the time when old Pagan was in existence the Irrawaddy did not follow its present course but ran twenty miles to the east and Pagan was situated on the Meza which joins the main river at Male. Thus the site of Pagan was between the two rivers and was therefore known as Alegyun. There is very little to see there now. The Shwezigon pagoda itself is on the usual square basis of three tiers on which stands a low pagoda of the ordinary type of *zedi* but with a much broader outline. North of it and to the south-east are two ruined pagodas. The Shwezigon pagoda itself is not in very good repair as it was damaged by the earthquake of 1269. Plaques of a distinct type have frequently been found among the ruins, but there are said to be none left except for one that has been taken and placed in the Shwezali pagoda in Tagaung by the poneyi in charge of it. Round the Shwezigon there are several alabaster figures of Buddha and Ananda. They were brought from the Payakyaung of Tagaung a few years ago when there was a suggestion for repairing the Shwezigon but have been left as the design did not succeed.

Although local tradition runs counter to Phayre's History in giving seniority to Pagan there is a local proverb ရုတေသနလာင်း—တေကာင်းဘဏ္ဍာ which supports the local view. Tagaung was founded by Buddha-thagaya who came from Thinkathado, apparently in the middle country Mitzima desa. He was succeeded by a line of 33 princes terminating, according to the local legend, in Thadodamaraza. This king was driven from the throne by an invasion of Chinese from Gandula taing. He was driven to Male where he died leaving a widow Ka-nya-dewi Mibayagy. Some time afterwards, Taza-thagiwun came from Kapilawut, apparently having been driven out from there and settled at Male. Taza thagiwun is supposed to be a relation of the Buddha and therefore a Burman, perhaps a Ponna. After arrival at Male he married Ka-nya-dewi Mibayagy and returned with her to Tagaung, but nothing more is heard of the history of this place. The local legend does not touch on the story of Kanyazagy and Kanyazange who, according to Phayre, were the sons of the first founder, Abiraza, apparently the same as Buddha-thagaya. The local legend is also not precise in fitting in Bodawgyi but there are suggestions that he was earlier even than the founder of Pagan. Nothing is mentioned locally of the two princes who went down to Sagaing and Prome but they tell of the Pagan Nats Maung-daw Hnama-daw. Maung Tin De is said to have had his forge six miles away from Tagaung. The King who raped his sister is said to have been one of the 33 successors of Buddha-thagaya and the place where this king enticed him to be captured is still known as ချော့.

In Tagaung itself there seems very little to be seen. The feature of chief interest is the *Natsin* containing the figure of Bodawgyi or, rather, the figure itself, for the *Natsin* is a modern structure elegantly repaired no later than 1280 but of no special interest. The door however is fastened with a paddle which may possibly have some significance. Just opposite the *Natsin* is the Shwebontha pagoda founded by Aungzeya shortly before he rallied his forces to drive off the Talaings.. According to the local story he did not personally visit the town. In the east there is a group of pagodas of which the most prominent is the Shwezila attributed to Thiridhamathawka, but there is no claim that this king actually visited the town. The town lies along the Irrawaddy and is surrounded by a wall even along the river bank, The general shape is a semi-circle. On the south-east the wall stands twenty or more feet high and there is a gate known as Bogyi taga. The level of the town gradually rises towards the east and under the Shwezila pagoda at the second gate, the Mantha taga the wall is only ar 15 feet high. On the north the boundary runs almost due east and west. There is no gate and properly speaking no wall but there is a steep precipice down to a small lake so that on this side the defences of the city would be strongest. The western wall bor dering the river is pierced by the Matha taga.



သီရိခေတ္တရာမြို့ မြေပုံ

စကေးဇူးလုပ္ပါန်

२

This is a hand-drawn map of the Bagan Archaeological Zone, specifically the area around the Sulamani Temple. The map shows numerous temples, each labeled with a number. Key features include:

- Top Labels:** "သီရိခေတ္တရာမြို့" (Thirayi Pyathadar) and "မြေပဲ" (Mrauk-pi).
- Central Labels:** "စကေးလွှာတိုင်" (Sakya-dharmika), "ဘယ်လွှာ" (Bhayana), "ပြည်မြို့" (Pindaya), "ပြည်မြို့" (Pindaya), and "နိဂုံတိုင်" (Nyaung-thar).
- Grid System:** A grid system is overlaid on the map, with letters A through S along the top and numbers 1 through 26 along the left side.
- Temple Locations:** Temples are marked with small squares containing numbers such as 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, and 26.
- Other Symbols:** The map also includes circles with numbers like 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, and 26.

	မာတိကာ။
C	ဘရွေးပြီးဘရား။
J	ရဲလောင်းသွယ်သော တံ့းပေါက်နှင့် တက္က ပတ်လည်မြှုပြုသူရား။
R	သရိပ်မာဘရားခေါ်—ဘရာမာ—ဘရား။
N	ရွှေအာရန်ဘရား။
W	မြှော်တော်စင်ခေါ်—မြှော်တော်ဦးကုန်း။
E	မိုင်းကောင်းဘရား။
Z	ကျော်ကာာကန်။
O	ကျော်ကာာသိမ်ကုန်းကျောင်းဝန်း ငုံးအတွင်းရဟန်သိမ်းမြှုလည်းကောင်းတိုင် ဘရား၊ ကျော်စာဝန်မင်းဖြုတိက်။
U	ပြီးပြီးဘရား။
V	မိုလ်ကျွေးကန်ခေါ်—ကြပြော်တောင်ကန်။
W	စုံခရာဘရား။
WJ	စုံခရာဘရား။
WZ	ပါဒ်ကလေးဘရား။
WD	ပါဒ်ပြီးဘရား။
WA	ဆင်အော်ကန်ခေါ်—မှုဆိုးရေကန်။
WE	ဇေယာမဂ်လာဘရားခေါ်—ဇေယာမဂ်လံဘရား။
WG	နှုန်းတော်နေရာနှင့်တက္က အတွင်းမြှုပြုး။
WI	မြှုပြုးထောင့်တွင် တည်ထားကိုးကွယ်သော နှုန်းတော်ဦးဘရား။
WA	ဆင်ကြုံးကန်ခေါ်—ဆင်မြှုကန်။
WE	ယောယာဘရားခေါ်—မိုလ်တေထာ်ဘရား။
WI	နှုန်းတော်နေရာနှင့်တက္က ပါသာနီး မိုဖုံး မြှုပြုး ဟောင်း။
WJ	ပါသာနီးမိုဖုံးဘရား သမှုပ်းတော်။
WD	လေးမျက်နှာဘရား။
WF	ဆင်မ ကိုဝန်တော်ဘရား။
WO	ဘဲဘဲဘရား။
WV	ဘောဘော်ပြီးဘရား။
WZ	ရဟန်ဘကန်။
WN	ရွှေလောင်းကန်။
WE	မြှော်မာဘရား။
WA	မြှေ့လျှို့အိုးမြို့ခေါ်—ပြုတိက်။
WE	မြှေ့လျှိုးတိုးမြို့ခေါ်—ပြုတိက်။
WI	သုံးပန်လွှဲမင်းသီးခေါ်—စောပြုမင်းသီး တူးသော်သော လက်ပဲရေကန်။
1	ပုလိုပ်ဗြာနာ။
2	မီးရထားဘရားဘရား။
3	မိုင်းတဲ့။

OLD PROME.

Old Prome consisted of three towns ; Thirikitta, Tharekettaya and Peikthano. Tharekettaya is also known as Yathemyo. According to the modern legend Thirikitta, which occupied the site of modern Prome, was the oldest of these three towns. The Hermit or Yathe, the putative father of Beda, lived in a monastery near the river and it was here that Maha Thambula and Sula Thambula, the brother princes from Tagaung, met Beda and founded Thirikitta. Maha Thambula married Beda but died when she was three months gone with child by him. Sula Thambula succeeded to his brother's throne and married his widow. In due course she gave birth to a son who became known by the name of Duttabaung, because he had two (*dwi*) fathers.

Duttabaung on attaining manhood moved his palace to Tharekettaya. The Yathe had already taken up his residence in the jungle there. But Duttabaung killed the Yathe and consecrated the new town with his blood so that Tharekettaya received the name of Yathemyo. Here Duttabaung founded 9 pagodas, including the Bobogyi and Bebe, and dug 9 tanks. After some time Duttabaung took as his last wife a princess of doubtful origin.

Owing to doubtful ancestry of this Princess there were difficulties about her living in the palace, so Duttabaung built her a separate town and palace at Peikthano. After some time these difficulties were resolved and the Peikthano Princess was installed at Tharekettaya as the Chieft Queen.

The Peikthano Princess founded the Le-myetna Pagoda which is thus according to tradition, one of the later Prome pagodas. It has the true arch and the inside is a conglomerate of terra cotta plaques.

J. S. F.

DICTIONARY JOTTINGS.

No. XV.

A HINT TO COLLECTORS.

The great majority of collectors are thoroughly familiar with the principles on which dictionary work should proceed and their slips are above criticism. It has occurred to the Sub-Committee, however, that there is a danger of apparently simple words being overlooked. Thus in the course of nearly two years only 19 slips recording the word *kya* have been received. The various meanings and the number of slips received are exhibited in the statement below. It will be obvious to anyone moderately acquainted with Burmese that the word has numerous other senses not yet recorded. Collectors should, therefore, be on the look out for common words like *kya* and not be too ready to pass them over.

Kya, verb, with adverbial uses.

I. (1) To fall (1 slip).

(2) To flow naturally, to appear as the result of natural growth (2 slips).

(3) To descend, go down to (1 slip.)

II. (1) To fall into, become involved in (2 slips).

(2) To become a victim (of treachery, deceit etc.) (1 slip).

(3) To occur in the ordinary course (2 slips).

(4) To fall into place, harmonize with (3 slips).

(5) To be allotted, to be the share of, *per* (2 slips).

III. To be derived from (1 slip).

IV. To be correct, accurate (3 slips in two of which *kya* is coupled with *na*.)

V. To be paid, in the phrase *ahpo : ma kya*, used as the equivalent of the Pali *mudha*, gratis (1 slip).

N.B.—The above classification of meanings is merely tentative.

Part III of the New Edition of Liddell and Scott's Greek-English Lexicon.

The appearance of a further part of this great work is an event of perhaps rather remote interest to those who are engaged in collecting materials for the Burmese dictionary. Some hints however can be derived from it.

DICTIONARY JOTTINGS.

(1) The type in which it is printed is small but beautifully clear. Each page contains about 1800 words (including Greek and English words, contractions etc.) as against about 500 in a page of Judson. This suggests that for the sake of economy and convenience a larger page and smaller Burmese and English type will have to be used than in the original Judson or later editions.

(2) The treatment of proper names is interesting. Thus *Helene* the lady so frequently mentioned in the pages of Homer and other Greek writers does not appear in the dictionary, but the goddess Athene does. Athenai the name of the well known town appears but not the name of an obscure town Abdera. On the other hand Abderites, a man of Abdera which had the secondary meaning of a simpleton is given. The underlying principle appears to be to give the reader all the help he needs and no more. Applying this principle to Burmese the Burmese dictionary should include the deity Peikthano but omit the mortal Bandula. It might omit Tharawaddy but ought to include Tavoy which gives its name to the best dried fish in Burma, and Sagu which gives its name to a variety of paddy.

Books allotted.

The Kogan pyo and Kinwunmingyi's diary mentioned in this column last month have since been allotted.

Readers wanted.

The Anthology of Burmese Literatures—Readers are required for this book. Volume I was published in 1922 and volume II has recently appeared. The contents consist of extracts from works some of which are otherwise accessible and from works which are now at any rate, not available in print. Thus passages from the Burmese histories are included. Readers would not be required to deal with these as they are being dealt with by those to whom the books from which the extracts are taken have been allotted. On the other hand some poems appear in the Anthology which have not so far as is known been published elsewhere. These would be marked in the copies supplied to readers and would be the only parts of the book from which they would be expected to collect words.

The Anthology is edited by U Kyaw Dun, K.S.M. (the editor of the Kogan pyo mentioned last month). A certain amount of help is given in the form of notes but many difficulties are left unexplained. The text has been edited with only moderate care and if various texts were collated, the variants found are not exhibited. Notes and explanations of some of the poetical pieces in Volume I will be found in the 'Selection from the Anthology of Burmese Literature' recently published by Saya Kyaw at the Kawimeikswe Press.

No. XVI.

COLLOQUIAL WORDS.

It was hoped by the promoters of the dictionary project that collection of colloquial words would proceed *pari passu* with collection of words from literary sources; that colloquial words would be recorded not only by readers but also by other persons interested in Burmese who might not care to undertake to read. These hopes have not been fulfilled. Few readers send in slips for words heard by them in conversation and no persons other than readers ever contribute.

It was felt to be important to break as much ground in the literature as possible and the question of the record of words from the colloquial language was allowed to stand over. Now, however, that the collection of materials has been going on for two years—about half the period which was estimated to be required—it is time that collection from other sources were starting.

While the Sub-Committee would be glad if new recruits could be obtained, they venture to ask their existing contributors, who are provided with slips and know the correct method of writing them up, to lead the way. Collections would follow the same principles as those on which collection of literary words is made—briefly, to record any word or phrase even a little out of the way. The most obvious words for record are localisms and dialectical peculiarities of all kinds including pronunciation.

How much material is awaiting record may be illustrated by the following slips given in by an officer whose work does not bring him much in contact with the people.

Pwin ni kat thi—Red blossoms grow on the sessamum indicating that it will be sterile.

Ye sat sat yauk thi—Enough water comes in just to damp the ground.

Mo: gwin., paung sho; hteit ok, thamin: le byan, mye gwin—words used by boys in playing with tops, indicating various ways of catching them.

Pein nyin: byauk nwa:—A black bullock with white spots.

Kayin aw or Pinan:—The little chilly also known as Kala aw.

Mi : laung ky wet khe:—Fire burn and rat bite, the usual fate of manuscripts in the villages.

Hpan hpan yan yan ya thi:—To earn a fair amount.

Sawadi:—Small chattering birds, dark yellow with black beak.

DICTIONARY JOTTINGS.

Nawali po thi:—To take a cargo for someone.

It is perhaps necessary to warn contributors that it is never safe to invent an illustration of a word one happens to think of. The context in which the word is actually heard should be noted, with the locality and sex of the speaker. Genuine records of colloquial words will be just as welcome as those from books and will of course be taken into account in calculating the amount of honoraria to be paid. They will also be acknowledged in the monthly list—separately if room can be found without having to add a sheet.

The little experience hitherto gained shows that it is essential to write down the word and its context as soon after it is heard as is decently possible. One may remember the word itself but one's recollection of the words that preceded and followed it soon becomes vague,

READERS WANTED.

The Anthology of Burmese Literature mentioned in this column last month has not yet been allotted to any one.

Readers are also required for novels; any persons willing to undertake them are requested to communicate with the Honorary Secretary.

J. A. S.

No. XVII.

The Rev. Maurice H. Russell, formerly a missionary in Burma, has sent the Dictionary Sub-Committee his copy of Stevenson's edition of Judson's dictionary copiously annotated, to be retained for so long as may be necessary. The annotations are of quite remarkable value. They amount to something between 5 per cent. and 10 per cent. of additional matter on each page. They consist of new words—both Pali and Burmese—new groups or phrases, and illustrations of the use of each word or phrase added and of many other words for which the illustrations given were unsatisfactory. All the material will be of value to the editor. It is not, indeed, quite in the form prescribed by the Sub-Committee. Mr. Russell's object was, it may be conjectured, to teach himself Burmese rather than to place material at the disposal of others, and we find that he does not give references to passages extracted from books except where some word whose meaning is important for the study of Buddhism is involved. It may be hoped that as regards the collections from books, readers for the dictionary, who are covering the same ground, will collect all the words and reproduce all the passages recorded by Mr. Russell. There is, however, the possibility of oversight and, in any case, the interpretations suggested by Mr. Russell will be of great assistance to the editor.

The records of colloquial words and expressions contained in the notes will be of even greater value, especially in view of the difficulty which has hitherto been experienced in getting collectors to send in slips from other than printed sources, commented on in a recent number of the Jottings. From certain indications one would infer that Mr. Russell's Burmese was learnt in Upper Burma—thus he records *thalin*: a cleared space instead of the literary form *talin*; which is commoner throughout Burma and is practically universal in Lower Burma. There are other indications which show that it was Mandalay town that taught him most. He has done for one locality what should be done for all localities in Burma—compiled a local vocabulary.

It is obviously impossible in the space available to give any adequate idea of the nature and value of Mr. Russell's notes. The following classification is an attempt to show their range.

(1) A great many obvious omissions have been supplied. Thus, to start with Pali, our old friend the Upper Roger, *Uparaza*, frequently mentioned by early travellers, was strangely ignored by Judson and Stevenson. *Karaweik* is given but not the familiar *karaweik hpaung*. So a large number of Pali words in fairly common use—*thurathatti*, bravery, *dula*, rheumatism, *dhatubeda*, science, etc., etc. Numerous new pure Burmese words also appear in Mr. Russell's notes. Examples are *kadaw*: *kamyaw* : hastily, *khale za* : *che thi*, pay tit for tat, o : me : soot, *ahmu*, *hsin*, to fabricate a case *paukchun*, a pickaxe. Modern uses of old words are noted e. g., *leikpya* in the sense of valve, *set hno* : to start an engine, *kyo* ; *khon* to play at skipping.

(2) The grammar and syntax of Burmese have not been overlooked. There is a valuable note on *lein*, with illustrations, showing that it is not primarily a future affix but that it can be combined with various tense affixes to indicate probability. *Ke* is noted as a possessive affix after nouns ending in a frontal check. The treatment of common words like *hpyit* is amplified by the addition of instances of various idiomatic uses. The convenient colloquial transitional conjunction *dadet*, by the bye, is duly noted.

(3) A large number of proverbs or semi-proverbs have been inserted either in the body of the work or in the blank pages at the end.

(4) Mr. Russell did not as many non-Burmans who are interested in Burmese do, refuse to countenance words adopted from other languages. He records *sitpayi*, sepoy, *maing*, mile which in Tenasserim at any rate has completely displaced the Burmese *taing*, *taya*, tyre etc. *Kyut*, tube, has escaped him. Without attempting to forecast the Sub-Committee's final decision in this matter, it would seem that all words naturalised to the extent of those just quoted might well be included in the dictionary. They have, however, a marked tendency to early demise. Thus *sitpayi*

which in pre-War days had been adopted as their designation by Burman soldiers themselves, has since been partially ousted by *sit-tha*:

(5) Slang and nonsense words are not neglected. As an illustration we may quote the nursery names of thumb and fingers compare "This little pig went to market" *htaukto*, *yanmalo*, *thudetke*, *shweyebut*, *nyibugale*. (For *shweyebut* a variant is *shwepyiso*.)

Mr. Russell has recorded so much that a few mistakes will inevitably be found. He seems for instance to have confused the meanings of *hpab*: *bo* and *ton*: *lon*: *bo*, two forms of blacksmith's bellows : of which it is thought that the former is the English and the latter the Burma type, Incidentally a vocabulary of Burmese names of tradesmen's tools and processes is badly wanted. The snobbish aversion from manual labour prevalent among the educated classes in Burma and consequent ignorance of mechanics means that we shall have to go direct to the tradesmen in each locality themselves for their trade terminology. There is however no real difficulty in ascertaining it.

It is safe to say that Mr. Russell's copy of the dictionary will be very frequently in the editor's hands. His unsolicited kindness in lending it is much appreciated by the Sub-Committee.

J. A. S.

မြန်မာအဘိဓာန်အကြောင်း။ နံပါတ် ၁၀ [No. XV]
အဘိဓာန်အတွက်စကားစွဲဆောင်းခြင်း၏သတိထားရန်အချက်။

များသောအားဖြင့် စကားစွဲဆောင်းနေသောသူများမှာ၊ နည်းလမ်းနှင့်နာလည်းကြွေးဖြင့်သင့်အားအယွင်းမရှိတဲ့၊ အဘိဓာန်ကော်မီတီတို့၏ အလိုအဝိုင်းဆောင်ရွက်နေကြပေ၏။ သို့သော်လို့ရိုင် မကောင်းရန်အချက်တဲ့များ၊ အလွန်အသုံးများသောကော်ဟောတွေကိုရှိပါတယ်။ လွှာများလို့ရှိပါတယ်။ ရေးကော်ရန်လိုပုံအတင်ရောက်၍။ မရေးကော်တဲ့ချွင်းချုပ်ထားခဲ့ပါတယ်။ ကျွန်ုတ်တို့ရည်ရွယ်လွှာအတိုင်း၊ စုလောင်သော အဘိဓာန်လိုးဖြစ်လို့မည်မဟုတ်။ ဤလွယ်ကူသော ဝေဟာရမှုသုံးအနောက်ကလေးများကို၊ လွှာတိုးနှင့်ကြောလည်မဟုတ်။ အချို့သောပုဂ္ဂိုလ်များက၊ စောင်းသောချွောစွာရေးကော်ကြော်၏သို့သော်မျက်စိလျမ်းတတ်သောသူများအား သတိပေးရန်လိုသည်ဟုသောရာဖြစ်။ ကျ တူးသောကော်အတွက် ရပြီးသောထုတ်ချက်များကိုတော်ပြုပါမဲ့၊ ငက်ကန္တတ်ချက်များ မရသောအပိုပါယ်အမျိုးမျိုးပေါ်သော။ ကျ ၅၈ အသုံးအနောက်များလည်းရှိပုံပည့်မည်။ သူ ကဲ့သို့အပြောက်အမျိုးမျိုးရေသောကော်တွေကိုရှိချက်များလွှာလွှာပေါ်ပေါ်။ ကျ တဲ့ သို့အပြောက်အမျိုးမျိုးဖြစ်လာပုံကိုချင့်ချိန်၍၊ ရေးကော်သုတေသနသော်လောင်စားကြရန်လို့။

(ကျ အသုံးအနှစ်းများတော်ပြုချက်)။

အထိုက်မှုအောက်သို့ကြခြင်း။

၁—(က) သူအေဝန့်။ ချောက်ကျုပုဏ္ဍား၊ တာမှာမှုံး (မမေအေ။ ၂၃၀-၁) သဘာဝဓမ္မအတိုင်းက
ဆင်းခြင်း၊ ဖြစ်ပေါ်ခြင်း။

(ခ) သူမြတ်မောဒီ၊ လောင်းစာတိလျှက်။ ဟနိတာစာရှင်လောမတ္ထု၊ လောဘအဟန်၊ ကျေဆင်းမန်သို့ (မယ အဝါ။၂၀၁၄) သုံးနှစ်လည်သော်၊ ခေါ်နှစ်ခေါ်းကျော် (စွဲလုံးကျော်ထုတ်။၂၃-၁၇)။

အထက်မှောက်သို့ဆင်းခြင်း။

(ဂ) သမင်ပြောရာကိုမြင်သည့်သင်တဲ့၍ ဖော်လျှော့သောသမင်ကိုပစ်ခဲ့ (ဘူမိအတ်။၂၃-၂၂)။
ရောက်ခြင်း။
ပြော်မြတ်ခြင်း။

၂- (က) သံသရာဝိုင်းရှိ၍ မြို့မြို့ဖွားလျှော့ကျေကုန်သတည်း (သုခမ္မစစီ။၁၇-၁)။
ဆန္ဒာအော်၊ သာယာမောဟာ၊ အဆပါယ်ကျေသား (လောကသာရှော။၂-၁)။ တိုးအလိုသို့တိုးလိုက်ခြင်း။
(ခ) ဥစွာလဲရာ၊ ရုပါ ကျော်။ (စကားတောင်းစား၊ ၃၇-၁၂)

အချိန်ကာလရောက်ခြင်း။

ဥာဏ်ရှုံးလောက်သောအခါကျော်။ ငါယျား။ ရဟန်ပြောတော့အဲ့ဟုတို့၍ (မိန္ဒာပောကာသနီ။ ၃၀၁-၃၀)။
အဆောင်တော်ဝတ္ထု။ မျက်နှာသံ့တော်ရေအကျစောင့်၍၊ ခစားနေလေ၏ (ဦးပေါ်၌။၉၉-၂၃)။

သဘောအလိုပြည့်ခြင်း။ ညီညွတ်ခြင်း။

(ဃ) အမြတ်အယုတ်။ မိုင်အစုတ်တို့၊ မရှုတ်မရှားနေတာကြဖို့။ (မယ်အေး၊ ၂၅၄-၁၂)။
မညီမညှတ် နှီးယောနဲ့ကို ဖြေးဖြေးဖြတ်၍။ ညီညွတ်မြိုင်မတစွာ။ တရည်တည်း ကုန်ပါအံ့နည်း။
(နေ့နား၊ ၁၀၁-၁၅)။

အထူးအခြားမရှိ။ သရော်နှစ်ဆယ်နှင့်အညီကျရာသောကြောင့်ရင်း (မိန္ဒာပောကာသနီ။ ၈-၄)။

ဝေစု။ ဝေပုံး။

(င) မမည်းမတော်လည်းကောင်းမှတ်တော်မူး၏ အတိုက်သာလျှင်မင်းပြောတော်မူး၏ (ဘူမိအတ်။ ၂၃-၁၃)
တလုံးလျှင်ငွေပိုးတပြားကျော်များထက်အပိုအမြိမ်မရှိရော်။ (ရွှေတော်အမှတ်အသား၊ ၁၇ ၂၂)

အစဉ်အလား၊ အဆက်အနှစ်ဖြစ်ခြင်း။

၃- သီခား၊ ဘုံး၊ သာ့၌ မြတ်နှုံးကျော်၊ ခွမ့်ရွှေ့၊ ထိုသိက်ခံ၍။ (ကုသံ့။၇-၁၇)။

၄-ဖြောင့်မှန်ခြင်း။ သေချာခြင်း။

ထိုသွေကလည်းရှင်ဂေါ်တော်မူး၊ အယူမကျသောအဖြစ်ကိုင်းထို့ပြု (မိန္ဒာပောကာသနီ။ ၃၃၆-၂၄)။

နှစ့်တွဲလျှောက်သုံးခြင်း။

ထိုဘုရားကား၊ ဘုန်းတန်း၊ သာ့၌ မြတ်နှုံးမှားသည်။ အယူဝါဒ် ကျေမည်ဟုငါမထင် (မိန္ဒာပောကာသနီ။ ၃၃၇-၆)။

မိမိအိမ်မက်လို့၊ အချက်ကျား၊ လုံးဝကုန်လုပ်နှုံး၊ လေ၏ (အယူတော်။၁၃-၇)။
ပေးခြင်း၊ အတိုးဆုံးခြင်း (မှုခားဟူသော် မြှုန်းတွဲလျှောက်သုံးသည်။)

၅- ယခုမှာကား.....အဘိုးမကျား၊ သက်သက်မှုလျှင်ယူလိုသောသည်၊ မှ နှီးချော်။ (မိန္ဒာပောကာသနီ။ ၃၆၇-၂၉)။

J. A. S.

ବର୍ଷିତ-ଆର୍ଦ୍ଦଳିନ୍ ଆଖିବାନ୍ଧ ତାତିଯଟେ ଆଗ୍ରହିଣିଃ॥

မြန်မာအထိဝေါတ္ထားကြော်ပေါ်ရန်လိုလားသောသများသည်။ ယခုပေါ်ထွက်လာခဲ့သာ။ ဂရိတ်-အော်လိပ်အသိခာန်အပြောင်းလော်ပြချက်များနှင့်၊ ကြားသိရန်အားပြုကြလို့မည်ဖြစ်သဖြဥ့၏ အမြှိုက်မျှ ရေးသားဘာ်ပြုပါအံ့။

အမည်နှာမများ ထည့်သွင်းခေါ်ပြခြင်း မှာလည်း ဖုတ်သားဘွဲ့ ကောင်း၏။ နှစ်အမည်များပါဝင်၏။ ထပ်ရှားကျော်စောသောလူ။ မြန်မာအမည်ပိုမ်းဖောက်မှာ၊ တစ်စုံတဲ့ အသေးအထုံးအဆောင်တွေတဲ့ ရှိတဲ့ အမည်တပ်၍ ခေါ်ပါသောမှတ်ပိုင်းမျိုး လျှော့မှုပါဝင်၏။ ဤနည်းကိုအတွယ်၍ မြန်မာအဘိဓာရနှင့်ပြုပါပဲ၏။ နတ်အမည်များ၊ အင်တို့ဘုံးအမည်များမှာပါဝင်ရမည်။ ရန်ကုန်၊ မြန်မာလစေသောအမည်များမှာလည်း ရှင်းတွေကို ဝေါ်တွေကို တွေ့ရှုခဲ့တယ်။ မြန်မာအမည်များမှာလည်း မြန်မာအဘိဓာရနှင့်ပြုပါပဲ၏။

စာအုပ်လွှဲအပ်ပြီးကြောင်း။

နောက်ထပ်လူထိကြောင်း။

မြန်မာစာညွှန်ပေါင်းကျမ်းပထမတွဲနှင့် ခုထိယတဲ့များမှာ၊ စကားများစုဆောင်းရန်လူလိုသေး၏၊ ပထမမဂ္ဂင်းမှာ၊ ၁၉၂၂ ခုနှစ်တွဲပုဂ္ဂန်တိတက်ပေါ်ခဲ့တိယပိုင်းများ၊ များမှ ကြောခိုက်ပင်တွက်ပေါ်လာ၏၊ အင်းကျမ်းတွေပါ ဝင်သောက များများနှင့်တိတက်နှင့်ချက်အချို့များမှာ၊ ယခုခုနှစ်အထိ၊ အသေးအခြားဖို့ပိုင်ပြီးမှုသေးအချို့ရာဇ်ဝင်များမှာဖော်ပို့တော်ကြော်းများများဖော်ပို့အပ်ပါ ဝင်ပြီ့ဖြစ်သောထုတ်နှင့်ချက်များကိုကားမှုရင်းစာအုပ်မှုရေးကောက်ရန်တာဝန်လွှာပြီ့ဖြစ်သ ဖြစ်ပါ၊ ရေးကောက်ရန်ဆောင်းရန်လျှော့၊ ရေးကောက်ရန်လိုသောစာများမှာ၊ မည်သည့်အခါကုပ္ပါယို့ပိုင်ပြီးထွက်ပေါ်ဖြ ဖြစ်ပါ။ မြတ်ကြော်းများမှတွေ့ဘူးသေးသော၊ ရရှု ရက်နှစ်အဲ အံ၊ လူးတားအတုရှုသောကဗျာများနှင့်အချို့စကားပြင်ဟောင်း ပြီးများသာဖြစ်၏၊ သို့ပြောငြားပါ၍၊ ရေးကောက်ရန် သင့်လျဉ်သောစာများကို၊ စာတွေ့ညွှန်မည့်သို့ပို့သောစာအုပ်တွင် ဖုန်းသာ၏

အထက်ပါကျွန်းမားကိုတည်ဖြန့်ပြင်ဆင်သူမှာ၊ ကိုးခေါ်ရှိခြင်းကဲရတော်မြှိုစား၊ ကြိုက်သရေဆောင် နှစ်လွယ်ရမ်းပြီးကျော်ထွန်းပေါင်ဖြစ်၏အကြိုင်နှင့်သောဝေါဘာရာပေါ်ရာဏ်စကားအဆူးကိုအောက်ခြေမှတ်ချက်အဖြစ်ဖြင့်သော်ပိုထားပေ၏။၍သို့ အပြုံးမြှုပ်မော်တော်မြှိုစားမားလည်းကောင်သေး၏။

J. A. S.

ଫୁଲିଯି ଓ [No. XVI]

(စကားပြောရာမှတ်ပေါ်ဟန်များမှတ်သားစုဆောင်းခြင်း)।

ထိုကြော်စကားပြောရမှာ ကြေားသည့်အတိုင်းဝေါဘာရများစွာဆောင်းမှတ်သားပေးလိုသူအဲ့အခြား
ထွက်ပေါ်လာလျှင်၊ ကျန်ပို့မှုများစွာစံးမြောက်ပါမည်။ စာဇုဂုဏ်ထည်းမှုရေးကောက်ထုတ်နှစ် နေဂြာယော
ဘူများမှာ၊ စကားဂုဏ်သားများမြှင့်းကောင်းစွာနားလည်းကြော်းဖြစ်၍။ ငါးသူများအား၊ ပြုအလုပ်သိရှိစတင်လုပ်
ဆောင်ဗြိုလ်တိုက်ဘုန်းခြေးဖြစ်သည်။ ရေးအကာက်ရန်လိုသောစကားများမှာ၊ အနည်းငယ်တဲ့မြားသေား၊ သို့မ
ဟုတ်အပြောနည်းသောစကားများအပေါ်အသေးစိတ်ပြောဆိုသံစွဲလျှော့မြှော်လျှော့မြှော်များ၊ အသံထား
ဂုဏ်သောစကားများပါစွာဆောင်းမှတ်သားကြော်ဖြစ်၏။

အောက်ပါအသုံးအနှစ်များမှာလူသူတော်းပါနိုင်များစွာမဆက်ဆံသောအရာရှိတိုးကပင်ရေးသားပေးဖွံ့ဖြိုးနိုင်သူများအပြောရမှတ်ဝါဘာရများစွာအောင်ရေးနှင့်ပြည်ပြောလာက်လိုသေးကြောင်းထင်ရှားစေလိမ့်မည်။
ပင်ကုန်သယ်—နမ်းပိုင်း၊ အံခိုင်း၏လက္ခဏာမြို့သောပိုင်းပါကြိုင်း။

କେବଳ ଏହାରେ ମାତ୍ର ନାହିଁ—ଏହାରେ ପରିବାରରେ ମାତ୍ର ନାହିଁ—ଏହାରେ ପରିବାରରେ ମାତ୍ର ନାହିଁ—

ရန်ပြည်နယ်-မြန်မာပြည်နယ်-ရန်ပြည်နယ်

ပိန်ညျင်းပြောက်နှုံး—အနုက်ပေါ်မှာအဖြူဂွဲက်ရှိသောနှုံး

ကရှင်အောင်ပါနံ၊ ကုလားအောင်—အစဉ်သောဝရှင်သီးဝယ်တမိုးထည့်၏အမည်များ

မီးလောင်ကြက်ခဲ့—ကျေးဇူးများမှာစာပေ ပရပိုက် အဟာရ်းအမြင်းများမီးလောင်သွားသည်။ ကြတ်

ကိုက်သွားသည့်ဟုဆိုလိုသည်။

ଓନ୍ଦରାଜନ୍ଦିନୀରାଜନ୍ଦିନୀ—ଅନ୍ତର୍ମଧ୍ୟ ପରିବାରରେ

စာဝင်း—အညွှန်ပေါ်အဝါဒေသမြို့မြို့နယ်သီးအနက်နှင့်ကုလ္ပ

ଫରିଯିବାକୁ—ଲେଖାଚିହ୍ନିବାକୁ

စကားပြောရှုမှင်ဟာရမှတ်သားရန် အကောင်းဆုံးသောနည်းလမ်းမှာ၊ မှတ်လိုသောစကား၊ ငါးစကားတည်ရှု ရွှေနောက်စကားများကိုကြားလျှင် ကြားခြင်းမှတ်သားခြင်းပေါင်ဖြစ်၏၊ အကြောင်းကိုချိသော့စကားအထူးအဆင့်တွန်းကို မှတ်မိနိုင်သော်လည်း၊ ရွှေနောက်တွေ၏ပြောသောစကားများကိုကား၊ အလွယ်တကူမေ့တတ်၏။

၀၁၂၃၄၅များလွှာအပ်ရန်လူလိုသေးကြောင်း။

လွန်ခဲ့သောလကြာမြန်မာစာလွှန်ပေါင်းကျိုးပထမတွဲနှင့်ပိုတွဲများမှာစကားဖုန်းဆောင်းရန်လူလိုသေးကြောင်းကြော်ပြောရပါ။ ယခုနေအာတိရေးဝန်ကြီးကောက် စုဆောင်းပေးလိုသူများ မပေါ်ပေါက်သေး၊ ငိုင်းကျိုးများမှစကားဖုန်းဆောင်းပေးလိုလျှင်ကြိုင်းတိတော်ကြောင်းကြော်ပြောပါ။

ကာလပ်၏ ဝါယာများမှုလည်း၊ စကားစွဲဆောင်ရွက် လူလိုသေး၏၊ မည်သူမဆို ဝါယာများမှ စကားစွဲဆောင်ရွက်ပေးလိုပါက။မိမိတိအလိုကြသောဝါယာကိုဖြန်၍၊ ကျွန်ုပ်တို့ထံအကြောင်းကြားပါ။ J. A. S.

ଫୁଲିଯି ଓ [No. XVII]

(c) အဘိဓာန်ဟောင်း၌လုံးလုံးကြွင်းကျန်စနစ်သော ပုဂ္ဂများမှာ ပါ၍—ဥပရာဇာ၊ ကရိတ် (ဘောင်) သူရသည့်၊ ခုလာ၊ မာတုဘေားမြန်မာ—ကတောကများ၊ ကလဲစားချေ၊ ဒီးမားအမှုဆင်၊ ပေါက်ချေနှင့် ငြင်ပြင်ယခု ကာလအဖို့၏ တရာ့ချိန်သုံးသော စကားများ၊ ပါဝါပြာ (ရေရှည်ကိုမှာ ရေအဖွဲ့အပိတ်သုပြား) စက်နှီး (စက်များပါ၍မြန်သောစကား) ဆောင်းပါးစာ (သတ်းစာများပါ၍မှာအပို့၏မြပ်ပြားသောစကား)

(က) စကားပုံများလည်း မျဉ်းကြောင်းခြားညွှန်လျက်၊ ငါးအောက်မာန်စာအုပ်အဆုံး၌ရှိသော ပလာစာ ရောက်များမှာ အပေါ်မြောက်အမြားပါသည်။

(၅) ဘန်းကေား၊ ကလေးကေားများလည်း မကုန်ပါ။ ဥပမာ ထောက်တိ၊ ရှိမလို့၊ သူ့ထက်က၊ ချွေရည်ပွဲတိ၊ အီပိုကလေးဟူသော လက်အခေါ်အဝေါ်များလည်းပါသည်။ ချွေရည်ပွဲတိအစား အချို့ကျွေရည်စိုး၊ ချွေကျုံစွဲဟူ၍လည်းခေါ်ကြသည်။

၌မျှလောက် အများအပြား မှတ်သားထားသည့် အထည်းက၊ အမှားအယွင်း ကင်းနိုင်ရန်မရှိဖူးနှင့် တုံးလုံးဖို့၏ အဓိပ္ပာကြီးမှာ မြန်မာပန်ပဲအတွက် သုံးစွဲရေးဖို့သည်၊ ဒါးနှင့်မဟုတ် တုံးလုံးဖူးဖြစ်သည်။ ၌နှင့် စကားပေါ်ပါသမြဲ့ လက်မှုပညာသည်တို့အနေဖြင့် မည်သူမှစုစုလုပ်အောင် မဖုတ်သေးပါ။ အများအား ဖြင့် မြန်မာပုံမျိုးတို့က၊ လက်မှုပညာများကို အသေးဆုတ်စုစုလုပ်ခြင်းမရှိဘူး။

မန္တဘာရွှေဆင်ကျေးဇူးပြု၍ ဒိုလိုက်သောအတိဝင်စံအုပ်ကို အတိဝင်နှစ်ရေးသားစီရင်သောအခါက်မြေပြာရာ အယ်ဒီတာများ၏ အခြေလက်သုံး ပြုပေးမည်ဖြစ်ကြောင်း။

କ୍ଷମିତା ଚା॥

ဘုန်းတော်ကြီး ဦးဝိသ္မာစွဲစံာရထု ပြန်ကြားချင်။

မြန်မာအော်ဓာတ်ပြုခြင်းနှင့် စစ်လျဉ်းသည့်အကြောင်းဟု ခေါ်းတပ်လျက်ရှိခဲ့သူ၏နံပါတ် ဂာ၊ အေမာသီဝိတိကိုတွင် သိတော်သုံးအနဲတော်မှုသော အရှုံးပြုခိုးပါသူ၏စာရင်းထိုးတော်ကာ၊ ဘဏ္ဍာဂုဏ်၊ မတ်လ ၂၄ ရက် နေ့ထဲတို့ သုတေသနတော်မှတွင်၊ အော်ဓာတ်အတွက် ဆောင်ရွက်ပေါ်ပြီးဖြင့် ကာသိုဇ်ကြပော် ရမ်းကို

များအား ထင်ပေါင်ထင်မှား ဖြစ်စေတတ်သော စာရွှေးကိုရေးသားတော်မှု၏။ စင်စစ်အားဖြင့် ယခုပြုစီမံနေသော လုပ်ငန်းသည်။ တိုးတပေါက်ထည်းအတွက် အကျိုးရှိစေရန် မဟုတ်။ အထက်ကော်ကာလကဗ္ဗာ တပြုစိတ်ခါ့မျှ မပေါ်ဘူးသာ၌ပြု။ မြို့မာဘာသာကိုလိုလားသော နောက်လာ နောက်သားများအတွက် အခွန့်ရှုပ်ကြောစွာ အရေးတုသုသုပုံစံနောက်မည့် ကမ်းကြော်မြှင့်ပါသြင့်။ တစ်စုံတရာ့မိတ္ထိတိုင်၌ သံသယုဒ္ဓဟန်ကြပါမှာ ၌ဦးစွာ ကျွန်ုပ်တို့ကိုသာ တိုက်ရှိက်စုံစမ်းခြင်း၊ အကြော်လုပ်ပေးခြင်းများကိုသာ ပြုအပ်၏။ မိမိ၏ အတွက်နောမတိ ဖြောတ်အပ်မသိဘာ။ ဂင်းလုပ်ငန်းကြီးသိ ထိခိုက်ချွဲဖြစ်စေ၊ ဝေါဘာရာကားများ ရအောင်ပြင်းဖြင့် ကျည်နေကြသောပုဂ္ဂိုလ်များအား ထင်ပေါင်ထင်မှား ဖြစ်စေတတ်သော အကြောင်းအချက်တို့၏၊ သတင်းစာမှန်၍ ရေးသားတော်ပြင်း အလုပ်းမသုပေါ်ကြောင်း။

ဘုန်းတော်ကြီးအောင်လိပ်ပါယ်အကျဉ်းချုပ်မှာ၊ (၁) မြန်မာဘာသာတွေ့မူစာ၊ မဂ္ဂပုဂ္ဂိုလ်သာတွေ၊ သူတွေပုဂ္ဂိုလ်၊ တရာ့ဝင်၊ ရှုံးမှတ်၍ ဘာသာအမျိုးမျိုးရေးတွေ၏ အမြောက်အမြားပါဝင်ရကား၊ ဝါဘာရုံ၊ တလုံး၏လိပ်ပါယ်အနက်သို့ တိုက်ပိုက်ကြဖောင် ကောက်နှစ်ဆုံးဖြတ် စီရင်ခြင်းသည်။ အလွန်ပေါယ်၍သောစာ ဖြစ်ချေသည်။ (၂) သို့အတွက်ဝါဘာရုံတလုံးလုပ် တပြားနှင့်သူတွေ၏အဆင့်နားရှုက်ကြောတော်ဘိသုကဲ့သို့လိုင်ချာ၍၊ ဟင်းလိုက်နှင့်ဘိသုကဲ့သို့လိုင်ချာ၍ အလွန်ပင် သေးနှစ်လျှော့သော ခုဖြစ်ပါသည်။ ဤသို့အနက် သေးနှစ်ရကား၊ မြန်မာဘာသာလည်း သေးနှုပ်သိမ်များ၊ နှုတ်မြှုတ်ချုပ်များတို့သောချုပ်၍ အရည်တွေသာတိုက်စိုင်ရင် ဆောင်ရွက်လသည် ဟူသောအဖြစ်အနေမျိုးသို့ ရောက်ကြောင်း၊ (၃) ထို့နောက် ဦးထွေးပြီး အတိတိစာနှင့် နှုန်းယဉ်၍ စာမျက်နှာနှစ်ထောင်ထားပြီးလုပ် စာတမျက်နှာမှာ ဝါဘာရုံပါး ငွေ၊ ကျွန်ုပ်၊ ယခုစုစုပောင်းနေသောမြန်မာဘာသုမှာ။ ဝါဘာရုံတလုံးလုပ် တပြားပေါ်ပါ့မှာ၊ ငွေ၊ ရှာဝိ၊ ခုနှင့်ကြောင်း ဘေးပြုတော်။

ရှင်းလင်းချုပ်။ အထက်ပါနံပါတ် ၁ တော်ပြချုပ်မှာ ပဲယဉ်းကြောင်းမှန်ပါ၏။ သို့သော်ထိအလုပ်မှာ စကားစုဆောင်းနေသူများ၏ အလုပ်မဟုတ်၊ ကျွမ်းပြုဆရာတေသာက်၏လုပ်ငန်းသေက်သံ၏ဖြစ်ပါသည်။ အကယ် ၅၀၈ကားစုဆောင်းကုသိုလ်နေသူများကဲ့၊ မီဒီဘိတ်တစ်စွဲသေလောက် အပို့ပါ၍များ အကျော်တစ်ငံးတော်ပြလိုက် တော်ပြနှင့်၏။ သို့သော်တော်တစ်စွဲသေရှာ့များပါပဲက အနည်းငယ်များတော်ပြချုပ်မှာ၊ ကျွမ်းပြုဆရာတေသာက်ဘုရားရှင်းများဖြစ်၏။ ဘုန်းတော်တိုးကဲ၊ ယာကျော်စွာဆောင်းရေးကော်နေကြသေသာသူများ အားလုံး ကျမ်းပြုဆရာတဲ့သူ၊ ငါးစကားသည် ပါမို့လာသည်၊ သက္ကဇ္ဇာမှလာသည်။ တလိုင်းမှဆင်သေက်သည်။ မည်သို့အဓိပ္ပာတ်ရသည်။ မည်သည့်ဘုရား၏မည်သို့အဓိပ္ပာတ်၏နှင့်သုံးသည်။ မည်သည့်ကျွမ်း၏အဓိပ္ပာတ်၏ပြောင်းသွားသည့်အစုံရှိသူဖြစ်၏၊ ကျွမ်းအကိုးအကားနှင့်တက္က တာဝန်ခံ၍ တော်ပြရရိတ်မည်ဟု ထင်ဟန်လက္ခဏာ ရှိ၏။ ယခုစုဆောင်းနေကြသော ပုဂ္ဂိုလ်များအားလုံးကဲလည်း ဤသို့ရေးနိုင်ကြမည် မဟုတ်။ ရေးနိုင်ကြသော ပုဂ္ဂိုလ်များကလည်း ဝေါဟာရ တဲ့လုံးလျှင် တပဲနှင့်၊ နှစ်ပဲ နှစ်းထား ကလေးပြု၍ ရေးကြမည်မဟုတ်။ စကားစု ဆောင်းပေးသူတို့ကဲ့မီမိတ္ထုတာဝန်ခံထားသောစာအုပ်မှတုတ်နှစ်ရေးကော်သုဉ်သောစကားများကိုထုတ်နှစ် ပေးခြင်း၊ ငါးစာတုတ်နှစ်သောစကား တည်ရှိရာ၊ ရေးနှောက် စကားအော်အတွက်နှင့်မူများအတိုင်းအဓိပ္ပာတ် ပါ၏လာ စောင် ရေးကုံးပေးရန်နှင့် နောင်ကျိုးပြုဆရာတ်စေားသောအခါး။ စစ်ဆေးလိုသောစကား အလွယ်တကူရှာဖွေ နိုင်ရန်၊ ကျွမ်းအာမည် လာမျက်နှာနံပါတ်နှင့် စာကြောင်းရောသာ သေချာစွာ တော်ပြနှောက်တာဝန်ရှိပါသည်။

နံပါတ် J ဖြေဆိုချက်—အထက်ပါ ဂုဏ်မြတ်ခြင်းဖြင့်၊ အသားတင် ဝေါဟာရ ရှစ်သောင်း ရရန် ဝေါဟာရပေါ်ပါး မည်န္တမည်မျှစုစွဲသောင်းမီယာ ရန်ပြတ်သော်မူသုတ်သင် မရှင်းလုပ်ရသေးသော စကားတလုံး အတွက် တပြားနှင့်ထားသြုံးသြုံးသုတ်သင့်ပြုံးလုပ်ပြီး ပုံနှင့်အသင့်ဖြစ်သောမြှို့မာစကားလုံးအတွက် ကုန်ကျ မည့်စွဲမှာ။ ဘုန်းတော်ကြီး၏နှင့်ထားထက် ဆယ်ဆယ်လောက်မက ဒိုမည်ဖြစ်ကြောင်း စဉ်းစားနိုင်ပါ။

အထက်ပါဖြစ်ခဲ့ချက်များမှာ၊ ဒါနီးတန်ဆန်ခတ်နည်းအားဖြင့်၊ ဘုန်းတော်ကြီး၏ ရို့စွဲတော်မူချက်အတိုင်း ဖြေဆိုခြင်းများသာဖြစ်ပါသည်။ စင်စစ်သော်ကား၊ အသားတင်ရန် ပေါ်ဟာရပ်းမှာ ရှင်ယောင်းလည်း ကောင်းမဟုတ်။ ရရှိသုပ္ပနာသော ဝေါဟာရအားလုံးအတွက်လည်း ဆုဇ္ဈာမပေးရာ ယခုကျော်ဦးကြသောသူများ၊ ဝေ ပုံ မှာ ၉ ပုံစလာကိုကာအဆုဇ္ဈာကိုလိုက်သင့် မေခံချုပ်မကာစာရွက်ကို သော တံလိပ်တော်ခေါ်၏းသိုးများ၊ မိမိကိုးကားရန် ပေါ်ရာတော်သို့မှာန်ပါ၍ အော်ချုပ်မှုစွဲ၏အခြေား ကိုးကားသင့်သောစာများကို သော်လည်း၊ မိမိတို့ကိုယ်ပိုင်ဝယ်၍ အသုသုပြုကြပေ၏။

ခုပေးခြင်နှင့်ပတ်သက်၏။ ဘုရား၏ စက်တင်ဘာလ ၆ ရက်နေ့ထို့ သူရိယသတ်းစာ—စာမျက်နှာ နံပါတ် ၉၁ တာတိယအကာ၍ စာကြော်းချေ ၁၀ တွင် “အနေအထိုင် ကျေးမြေားသုပ္ပါဒြာ မေတ္တာရိယသတ်းအက် အ ခီးကုန်ခံ၍မကုလ္ပာနှင့်သောပုဂ္ဂိုလ်တော်းလောင်ဆုံးမှာရှိပေးသည်”ဟုအတာညွှန်ဆလင်းတော်းပြုထားပါသည်။ အဘယ်ကြောင့်ဆိုသော်၊ အရှုံးသောပုဂ္ဂိုလ်မှားမှာ၊ နောင်လာနောက်သားမှားအတွက် ဒီပိုတိုက် စွမ်းသူမျှ ပုလာအပ်ပို့မှားကို မတိုက်တော့—မပပျောက်စေရန်။ ဤတွက်ပါလိုလုပ်သော အဘိဓာန်စာအုပ်ကြီး ထဲ။ ထည့်သွင်းပြုပို့ထားလိုသော စိတ်ကောင်းအနေကောင်းမှာရှိကြပါ၊ သို့ဟုညွှန်စေကာမျှ။ အဘိဓာန်လုပ် နော်မှာ၊ နှစ်ရှည်လှမားဆောင်ရွက်မှုသာ ပြုဆိုရိုးနိုင်သုပ္ပါဒြာ၊ ဒီပိုတို့၏သာအတွက် ကောင်းကောင်းမလုပ်လောက်ရ ကာား၊ စိတ်နောက်ဂိုလ်မပါနိုင်ဘူး။ လက်ခိုင်ချကားနေရပေမည်။ သို့အတွက်ကြောင့် ဤပို့မှုပြုစေရန်။ အဘိဓာန် အတွက် ကုသိခြင်းနှင့်စုစုပေါင်းလုပ်း၍ ကုန်ကျော်မည့်စာတိုက်အခေါင်းပို့ရှိ၊ မင်အို့၊ ကလောင်မှုစုံ၍၊ အေသးအဲဖွံ့ဖြိုး များကော်မီလေအောင်တော်းအကာယ်၍။ ဒီပိုတို့၏အရှုံးနိုက်လေး၌ တုစိတ်ခုသောလုပ်နော်ကို ဆောင်ရွက်ပါက၊ ဝင်ပြီးမည့်နွောင်လေးကလေး အားလုံးပို့ပို့မဟုတ်သော်လည်း၊ အရှုံးအဝေါကားပို့လျှင်မှား၏ လိုအပ်အနေအတွက်း၊ ကုသိခြင်းပေလို့မည်ဟု ရည်ရွယ်၍၊ ဝင်းတို့ရေးသော စကားတုစိုးလျှင် တပြားကူး၊ ငွေသားအဖြေဖြို့ ဆုပေးရန်ဖို့၊ ပြုတော်းလောင်း၊ အရှုံးပို့သုပ္ပါဒြာ၊ တောင်းပန်ချက်ကို ဆောင်ပြီဖြီးမှုပွဲပို့ပါသည်။ မောင်စိုး

ଫୁଲିଯି-୨୫॥

မြန်မာစာပေပရီယတ်ဂိုလိထားသောပုဂ္ဂိုလ်များ၏ အကုအညီရန်ရည်သန၏။ ၁၉၂၇ ချေမတ်လက ၁၉၃၈ ခုနှစ်လတိုင်အောင် ဦးသထုံးလုပ်မြန်မာအသိဓာတ်နှင့်ဘဏ်ဒီတပ်ပြီးလုပ်၊ လစ်နှင့်သူတော်ဘုံးရ

ပေါ်နှင့်တက္က၊ အဘိဓာန်ရှင်သံကိုရိုင်သောအကြောင်းအရာများကို ထွေ့သွင်းတော်ပြဲခဲ့၏။ သို့တော်ပြဲသည့် အတိုင်းလည်းတနောက်မြေးစကားနော်များမြှင့်ပြု၍ ကုသိတိသူများတို့မီးပါးလာပေ၏။

သတ်းစာ၌ ထည့်သွင်းပေါ်ပြခြင်း မဖြော့ဆည်မှာ အတော်ကြာပေပြီ။ သို့တည်း ဖြစ်စေကာနှု။ အဘဝာန်လုပ်ငန်းမှာတိုးတက်လျက်ပဲရှိခို၏။

၁၉၂၉ ခုအစွဲဝ်နီလက်နှစ်အထိရှိပြီးသော ၂၀၃၁၁။၄၇၈၂ပေါ်၏။မှာ အောင်ပါးအတိုင်းဖြစ်ပါသည်။
(မြောအလိုက်ရနိသောဆိပါဟာရပေါ်၏။)

(ଜ୍ଞାନିତାତ୍ପରୀକ୍ଷାରେ ଯେବେଳେ ମହାରାଜଙ୍କୁ ଏହାରେ ଆପଣଙ୍କ ପରିଚୟ ଦିଲାଯାଇଛି ।)

၁၉၅၇ ခ ၂၂၃၄။ ၁၉၆၆ ခ ၁၇၇၇။ ၁၉၇၂ ခ ဒြိုက္ခာ။ ၁၉၇၀ ခ ၁၂၂၅၂၍။ ၁၉၇၉ ခ ၁၉၀၀။ ၁၉၈၀ ခ ၁၂၂၅၂၍။ ၁၉၈၅ ခ ၁၂၂၅၂၍။

ဒေသကိုတွင်ဘေးပြထားသောစာအုပ်များမှာင်းတို့မှန်ကားစုဆောင်းခြင်း၊ ပြီးဆုံးခါးသောစာအုပ်များ
ဖြစ်သည်။

(စကားပြောရုံမှတ်တမ်းရရှိခဲ့သူများ)

မှားသောန၏လမ်း။ အချို့သောသူများကဲ့မြစ်တိုက်ထိုင်ရွှေးလာ၍။ ကေားပြော၍။ သံ့ခွဲလျှို့သော
ဝါဟာရများကိုဖို့စီးစာရွက်၍ တဲ့ပဲ့ဖို့စီတန်းရေးပြီးလျင်ပို့ကြ၏။ အချို့ကဲ့အောက်တွင်ဘော်ပြုသော နမူနာ
အတိုင်ပင်ရေးနှင့် သိယော်ရေးထားသောစကားမှာ၊ မြစ်စိတ်ဘူး၏ကားရွှေပြီးလျှော့။ မြစ်ကိုယ်တိုင် ငါးရှာ့ကြိုး
ထားသောစကားနှင့်သွင့်သွင့်လော်အော်။ ဝါကျို့ကူးပြီးရှာ့ကြ၏။ ဤကြို့ချို့သားသားသာစာရွက်များဂါးအလိုမရှိ။
အကြောင်းမှာမှာ။ အဘိုဓာတ်တွင်ထည့်သွင်းသော်ပြုခြည့်ပေါ်မှာမှာ။ အကိုးအကားခိုင်ခိုင်။ ခန့်ပြားမှသားထည့်သွင်း
လိုသည့်စာတွက်ဝါဟာရများအတွက် ဥပမာဏပြု၍။ ဝါကျို့ဆုံးမထည့်ဘဲ။ စာတွက်အတိုင်း ရွှေနောက်စကား
အစီအစဉ်ကိုရေးကဲ့၍ဘော်ပြုသွာ့၍ကျမ်းအကိုးအကားရတိသက္ကာ့။ အလွှတ်စကားများစွာဆောင်းရာမှာလည်း
ကိုးကားချုပ်ရလိုက်။ သို့ကြောင့်မြစ်တိုက်ကားသည်အတိုင်းသာရေးမှတ်ကြစေလိုသည်။

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<p>ပေါင်း။</p> <p>တံတား—</p> <p>စလ်းမြို့။ ဆင်ဖိုကျန်း၊ လမ်းမကြီး၊ မြိုင်းမ တော်။ ပေါင်းအကျော်တွင် တရာ့အံနှင့်တွေ့ပါသည်။ စလ်းအများသုံး။</p>	<p>သုတေသန—</p> <p>သန္တကာကဗာ်။ သူတို့အဖကို။ တော်နားလို့မှာ တွေ့ခဲ့သေးသည်။</p> <p>ချောင်းရီးမားမြန်မား။</p>
<p>ခွံတ်။</p> <p>နှစ်ချုန်စုံချက်ဘိုတ်ကြီးမှတည်းနှင့် ထိခိုက်စေခြင်း၊ နားသီဟ္မားအိုဘက်ကနေပြီး၊ ခွံတ်သာချလိုက်ပေ တော့။</p> <p>မန္တလောကူသားမြန်မား။</p>	<p>8။</p> <p>ဟန်ကြီးသည်။</p> <p>သီးအမေကျူးပိုးလုံချည်တကွင်းရှုက်ချင်တယ်။ အဓိုံး၊ သည်းဂာဂိုလို့၊ ရှုပြီးချည်လိုက်ပါတော့။ မုံရွှေးမားမြန်မား။</p>

နံပါတ်—၁၅။ စာအုပ်များမှစကားစုဆောင်းရန် တန်ဖိုးသာလိုခြင်း။

အမြဲတုတ်လေ့ရှိသောစာအုပ်တုတေသနမြှင့်၏။ သတ်းစာမဂ္ဂဇင်းများမှဖြစ်သေးကော်းစွဲဆောင်းခြင်းဖြင့်ကျဉ်းကြရန် သင့်ပေ၏။ စာကိုဘယ်၍ရေးကောက်ထုတ်နှုတ်မြှင့်ဖြင့်စကားစွဲဆောင်းရန် အသိနှစ်မရပေသာသူများကယဉ်လ်းယခင် လကော်းပြုခဲ့သည့်အတိုင်း စကားပြောရာမှ မှတ်သားသင့် မှတ်သားတိုက်လော့ စကားအသုံးဖော်နှင့်များကိုရေးမှတ်ရန္တုတွေ၏။

ကျွန်ုပ်တိတကာအခုပ်များလက်ဂိုဏ်ထားလျက်။ ဝေဟာရရန်ဆောင်းခြင်းဖြင့်ကူညီပေါ်ဟုတာဝန်ယူထားသောသူများက လည်းမိမိတွေ့စာအရုပ်များမှစကားစုရောင်းခြင်းဆုံးခန်းတိုင်ရောက်အောင်ဆောင်ရွက်ကြရန်သို့ ပေ၏။ အကုသယ်မြိမ်သို့ ဂိတ်ထားသည့်အတိုင်း ဆောင်ရွက်နိုင်ပုံမျက်နှာ၊ အခြားသူများအသေးစိတ်ရှိကြနိုင်ကြရန် စာအုပ်များကိုပြန်ရှိသွေးအသိပါ၍၊ မည်သူမှန့်မျိမ်မြို့လက်နှစ်စာအုပ်များပြီးဆုံးအောင်မဲရေးကောက်နှင့်လျှင်လှုပ်နည်းရှုနည်းတောင်းပန်ပါသည်။

ယာဒ္ဓအေဘာတိပါတီ။အေးကျမ်းမာတ်ကျမ်းမာဇာတ်ကုန်။မြတ်လွင်ရှာသံ့ချုံသံ့နှင့်၊ အသင့်၍သောစာအုပ်များမှ စကားစွဲဆောင်းလျက်ရှိ၏။ ထိုတည်းဖြေဖော်မှာအရေးကြီးသောစာအုပ်များမှ စွဲဆောင်းသင့်လျှော်စွဲမှုပါဝေသော်လိုအပ်၍၊ လွန်စွဲနှင့်အားလုံးကိုဖြစ်ပေးသော်လည်းလျှော်စွဲသော်လိုအပ်၍၊ မည်သည့်စာအုပ်များမှ မှုအတိမာန်အတွက်စကားစွဲဆောင်းသင့်ကြောင်းပညာရှင်များကလည်း၊ ကျွန်ုပ်စွဲထံအကြောက်ပေးကြရှိတောင်းပန်ပါသည်။

ဧရားကဗျိုလ်ပြီးရှိသော်လည်းယခုအခါဝါယ်၍ မရနိုင်သောရိဖောကာယီအဲနှစ်ဘဂ္ဂန္တဘဝံသာ၊ အီနောင်အစရို့
သော နှစ်းတွင်းအတ်တတ်ကြီးများမှုပ်။ အခြားပျောက်ကွယ်လှမတတ်တိုင်မြှုပ်နှံရှိ နောက်ထပ်မထွက်မပေါ်
သောစာဟာဌးတို့းများမှုပ်းစကားစူဆောင်းရန်လိုပေသေး၏။ ဤဦးဘွဲ့သောစာအုပ်များ မိမိတို့လက်နှစ်ဦးလျှင်။
သို့မဟုတ်လွယ်ကွော့ရနိုင်လျှင်။ ငါးစာများမှစကားစူဆောင်းပေးကြဖေတို့သည်။ သို့တည်းမဟုတ် ကျွန်ုင်တဲ့ထို့
ပဲ။ မစုတ်ဗျားမပြတ်ဗျားမပေါ်စေဘဲ။ အထူးသတိပြုလျက်ရှိတဲ့ကျွန်ုင်တို့၏ နာမည်ရာရာများ
အား၊ စကားစူဆောင်းစေရန်လွှာအပ်ပါမည်။ စာအုပ်ကိုလည်းလိုပ်ရှုတော်းလွှာကျောင်းမွန်စွာရောက်ရန် တာဝန်ခံချို့ပြန်
ရွှေ့မည်။

(စကားနှင့်ဆောင်းပြီးစာအုပ်များမှ ထပ်မံ နှင့်ဆောင်းခြင်း)

(စကားပြေားရှာမှတ်တမ်းခြင်း)

လွှာနဲ့သောလကာ။ စကားပြောရမှာ ဝေါဟာရများနဲ့ဆောင်း၍၊ ရှိုကြပ်နှိုးဆောင်း၍၏။ သို့ခြောက်နှိုးဆောင်းသည့်အတိုင်းလည်းစုဆောင်းရှိပြုကြလိမ့်မည်ဟုမြို့ပို့ပါသည်။ အကယ်၍မြို့ပို့ ၁ လက်မှာအလျား ၅ လက်မှာရှိ ဂျာနှုပ်တို့ထံကစာစာကျက်လွတ်များကို။ ရုတ်ဘရဂ်မတောင်းဖြစ်သေးလျှင်စိတ္တိအကိမ်းရှိသောစာစာကျက်နိုင်းဖြင့် အောက်ပါအတိုင်းရေးမှတ်ရှုပို့ဆောင်းမှုပါမယာ။

(c) පරිජ්‍යාවේ සුදු වූ ඇත්තා මෙහෙයුම් පෙන්වනු ලබයි. මෙහෙයුම් පෙන්වනු ලබයි.

(ପରେଷାତ୍ମକାବିନ୍ଦମା) ୩

(မန္တလေးမာမြန်မာ)။

အခြားမှတ်ပို့ခွင့်၏

ଫେବ୍ରୁଆରୀ ୨୦୧୮

လက်မူပညာသည်များ၏ ကရိယာတန်ဆာအမည်နှင့်ငြင်းတို့စကား
အသံးအနှစ်များစုစောင်းခြင်း။

လွန်ခဲ့သောလက္ခ၊ စကားပြောရှုတွင် သုံးစွဲလျှို့သော အလွတ် ဝေါဟာရများကို စေဆာင်း၍ ဖို့ကြရန် နိုးဆောင်ခဲ့ရှုနိုင်ခဲ့သည့်အတိုင်းလည်းမြှို့ကြပေသဖြင့်၊ ကျွန်ုပ်တို့ကများစွာကျေးဇူးတပ်ပါသည်။

ယခုအခါးလက်နွဲပညာသည်နှင့် သက်ဆိပ်တော်သော ကနီယာ တန်ဆာ အမည်များ၊ ဂုဏ်တိအချို့ချင်းပြော ဆိပ်လျှော့သော စကားအသံးအနှစ်နှင့်များ စွောင်းမှတ်သားပေးကြရန် တောင်းပန်လိုက်၊ ထိုကားများမှာပညာသည်အချင်းချင်းသော ပြောဆိုသံ့ခွဲလျှော့ရှိသူဖြစ်၏ သူတို့၏ လုပ်ငန်နှင့်ရှုချုပ်သို့ သွားရောက်ပြီး ပြောဆိုနေကြသော စကားများကိုမှတ်သားသိရှုရ မှတ်သားခြင်း၊ မိမိကသက်ဆိပ်ရာ အသံးအနှစ်နှင့် ပေါ်လာအောင် ဥက္ကလာတုတ်၏ မေးမြန်ခြင်း၊ ကုပ်ယာ တန်ဆာအမည်များကို ညွှန်ပြခြင်းများ၊ မြန်မြတ်စွာသည်၏ ပြီး စွောင်းမှတ်သားသာရိန်းကို သူတို့အချင်းချင်း ပြောဆိုသော အချို့စကား အသံးအနှစ်နှင့်များ၊ ကနီယာ တန်ဆာ အခေါ် များမှာ၊ ဘာသာရှိခြင်း၊ စကားရာသာကဲ့သို့ အနည်းငယ်များမှတ်လည်ကြောင်း တွေ့ရခို့၊ ဥပမာ (ရက်ကန်းအလုပ်)

(၁) ခာသပုတ်ဆိုက် (စွမ်းလျော်သည့်)။

(၁) ခုသွန်းလိုက် (ကော်တင်သည့်)။

(୨) ଶର୍ମିତାଯତ୍ନଲିଙ୍କ (ଶିଳ୍ପିତାଯତ୍ନ) ॥

၌။ ဦးကျော်သူ အသံအနှစ်များ၊ ဘရုပိယာတန်ခာ အမည်များသည်။ ပညာသည်တိုင်း၏ အဓိပ္ပာဇူးတိုင်း၏၊ အခြေက်ခဲ့မြား ပါဝင်လျက် ရှိကြပေမည်။ သို့ပြီ။ မိမိတို့ ကျမ်းကျင်ရာ၊ သက်ဆိုင်ရာ၊ နီးစပ်ရာ ပညာရပ် တစေမှ ပုဂ္ဂန်သားစွာအောင်းပေါ်ပါသည်။

ଲାଯିବାଧିକ୍ ପୀଃ ବିନ୍ଦିଃ ॥

ଶିଖନ୍ତିର କାଣ୍ଡରେ

କାନ୍ତିରେଣୁବାନ୍ଦୀ॥

အမြောက်ထိုက်ပျီးခြင်း၊

ကွင်းသီးခြီးများ၊
တောင်ယာ၊
ဥယျာဉ်။

ထန်းတက်ခြင်း၊ ထန်းလျှက် ချက်ခြင်း။

ကျွဲ့၊ နွား၊ တိရှစ္ာန်—အသွေး အရောင်အခေါ်များ၊ ငြင်းပို့နှင့်သက်ဆိုင်သော အခြားအသုံးအနှစ်းများ၊
မြင်း—အသွေးအရောင်းအသွေးအလား အခေါ်များ၊ ငြင်းပို့နှင့်သက်ဆိုင်သောအသုံးအနှစ်းများ၊

လွှာ၊ လွှား၊ အိုး၊ ကျောင်း၊ ဘုရား၊ အောင်များ၊ အောင်အစိတ်အလိုင်းအမည်များ၊

ဝါဌ္မားထည်ရှုံး၊ လုပ်ခြင်း၊ ဝါဌ္မားငြင့်ခြင်း၊ ရက်ကန်ရှုံး၊ ခြင်းအစွဲသည်တို့၏ ငြင်းလိုက်ရှိယာ တန်ဆာ
အခေါ်များ။

လက်သမား၊
ပန်းဘဲ။

ပန်းထည်း၊
ရွှေပန်းထိုး၊
ဇူးပန်းထိုး၊
ပန်းချိုး၊
ပန်းပူး၊
ပန်းရော်း၊
ပန်းခုံး၊
သံဖြူလုပ်း၊
ရွှေခတ်ခြင်း၊
ရွှေကြော်ထိုး၊

မှန်စီရွှေချား၊
ဟန်းထည်လုပ်း။

ကျောက်သွေး၊
ဖန်ကြည်း၊
တိန်ချုပ်း၊
အတိုးချုပ်း၊
တုရိယာလုပ်ခြင်း၊
မြင်းကန်းနီးလုပ်း၊
ကြေးသွားနှင့်၊
ကျောက်ခေါ်း၊
ကျောက်တွင်းတူး၊
အာရုံး၊

တောင်းရုတ်း၊
ဝါဌ္မား၊

ဆားချုတ်း၊
ထောပတ်ချုတ်း၊
အိုးမှတ်း၊
မီးသွေးမှတ်း၊
ကလေးကစားသောအရှည်လုပ်း၊
စက္ခားလုပ်း၊
ခံကြိုတ်း၊
ရေတွေးတူး၊
ရေနံ့တူး၊
တင်းလုပ်း။

ရေးကောက် စုစောင်းပုံ နမူနာ။

<p>ချည့်ပုတ်</p> <p>ချည့်ပုတ်</p> <p>ရောင်းကန်း၊ မကွေး၊</p>	<p>ယုန်နာရွက်</p> <p>မှလိုခေါ်းတဗျား၊ တရုံးတရုံး၊ ဝက်အုံရှည်ဖြောကြပ်ရန်၊ အသုံး ပြုသောကရှိယာ၊ ပန်းဘဲး၊ မန္တော်လေး။</p>
<p>ရှုံး</p> <p>ရှုံး</p> <p>နိမ့်ခြင်း၊ အနှစ်းထုံး၊ အောက်ကျော်ခြင်း၊ ဟော့၊ မောင်ဖြူး၊ ပေါ်းကွာ်ယာ၊ မင်းဘက်ကာရှိး၊ နောက်ယာ၊ နှဲန့်မြင့်ပေး၊ လက်သမား၊ မန္တော်</p>	<p>ရသေ့ရှုံး</p> <p>ရှုံး</p> <p>ရှုံး၊ တောင်းတပ်းလျှပ်၊ တ ဘက်တာချုတ်း၊ ပြီးသွင်းရှုံး၊ ရှို့ ချည့်မြင့်ချည့်ပြုလုပ်ခြင်း အြင့်၊ လွှား၊ ရသောရှုံး၊ တရုံး၊ လက်သမား၊ မန္တော်</p>

ရိုန်းအကြောင်း။ *

ჭິກົກະບໍ່ຫຼັງເວັບໄຕທີ່ກາງເຖິງຢູ່ | ປຸ້ນມາຈຳກວາວ່າ ອາစົນມະບູຕົວ | ປຸ້ນມາກົດໜະວາລູວ່າ ຈ ບົງກະເປົ້າຢູ່ | ຂ ບົງກະເປົ້າ
ເອົາໂກງເວັນ ພຶກການກົດກວາວ່າຕູ້ນ ປ ເປືນຍູ່ | ກາວຍາລູວ່າ ຈ ບົງກະເປົ້າຢູ່ | ອາດເວັນຍາກົດໜະວາ
ກາວວ່າ ຈ ບົງກະເປົ້າຢູ່ | ຍັງຈະວິ້ນຜູ້ໃຫຍ່ | ປຸ້ນມາວ່າ ຈ ບົງກະເປົ້າຢູ່ | ສິກົກະບໍ່ຫຼັງເວັບໄຕ
ທີ່ກາງເຖິງຢູ່ | ພຶກການກົດກວາວ່າຕູ້ນ ປ ເປືນຍູ່ | ປຸ້ນມາວ່າ ຈ ບົງກະເປົ້າຢູ່ | ສິກົກະບໍ່ຫຼັງເວັບໄຕ

ခိုန်း၏အမိပ္ပါယ်မှာထောင့်ချိုးအကြောက်ဆိုလိုသည်။ဘုရား၊ ကျောင်း၊ ခိုန်း၏လောအဆောက်အအီများနှင့်၊ မင်းတော်အောင်၍ တုယ်တော်များဘွဲ့တို့၏သား၊ ရနောင်တွေနှင့်ချွှန်၊ ရှင်းဇူတွေနှင့်ချွှန်၊ ကပ်ခွှန်များနှင့်၊ လျခ်ဗိုးဝါးတို့ အောင်၍ကြ တွေ့နောက်များမှာလည်း၊ အထောင်းအောင်များပိုင်တည်း၊ ယင်းသို့ဖြစ်၍။ အထောင်းအောင်း၊ အချွှန်းအချွှန်များကို ခိုန်း၏ကြော်သောအချက် သက်သေခံများစွာရှိသတည်။ ပုဂ္ဂိုလ် နှုန်းတော်၊ ပုဂ္ဂိုလ်ပုံသည် ခိုန်းပုံပိုင်တည်း၊ သုဝဏ္ဏသာမသုဇ္ဈားခန်းရှိ ခိုင်သိုးကြော်သို့အပုံပိုင်တွင်၊ သမုဒ္ဓရားလဟာတ်ပုံး၊ တိုးသားအပေါ်၊ ကြော်ချောင်ကြောလည်း၊ တည်းလသောလျော်၊ မလွယ်ပေါက်ရှင်း၊ အိုလောက်ပြီးကျယ်။ ဟူ၍ စ်ခို့သည်၍ မြှင့်ရသည်။ သမုဒ္ဓရာလျော်ပုံးအား တွေ့နောက်လျော်ဆိုလိုသည်။ အနာဂတ်ပူး။ ကော်မီသို့ အပုံပိုင်တွေး။ တန်ဆောင်းပြကား၊ ခွဲ့ရမှုက်လို့ပြုအဆိုင်ခိုင်တို့ကြိုးရှင်းသောချား၊ ရှင်မျက်နှာလည်း၊ ကူးယွှေစွဲပေါ်ဟူ၍ စ်ခို့သည်။ ရှင်ထောင်းချိုးရှိသော မြှင့်ရသို့လည်း။

မြန်မာင်းအုပ်ချုပ်ပုံ စာတမ်းမှာလည်း၊ ဝင်းမျှးလေးပို့တို့ ဓားမှာ၊ ဓား၏အလျော်အနဲ့ ပုံသဏ္ဌာန်တူသော
လည်း၊ ဓားနှင့် ဓားအတွက်ကြပ်သော၊ ရွှေဖီသောပွဲမြား အမှတ်အသားများဝယ်၊ ခြေထဲလျှောင်ပုံ ဂွဲး
မြို့တည်း၊ အွေးပံ့ကား၊ ၁၆၈၀းမှာ၏ ဓားမှာဖုန်းကုသိုလ်နှင့် တောင်ဝင်းများခားမှုနှင့်နှီးသဏ္ဌာန်၊ အနာက်
ဝင်းများဓားမှာ—စက်ဝန်းသဏ္ဌာန်၊ မြောက်ဝင်းများဓားမှာ—ဘုံနှင့်သဏ္ဌာန်၊ လုပ်ရမြှောက်ညွှန်။ ၂၇၅
ဘုံနှင့်နှီးတွေ့အောင်အခြေဖုန်းကု၊ အမွှာမျှကိုမြှောလက်းခါနနှင့်—နောက်စက်ဝန်းနှင့် ဘုံနှင့်သဏ္ဌာန်၊ အမှတ်
ရွှေးလောက်းမြောက်စွဲ စွဲ ပို့ဆောင်ရွက်စွဲ၊ ၁၇၇၀းမှာ ဟန်လာရှိသည်။ လက်းဝင်းများ ဓား
တွင်၊ ခုံနှင့်အမှတ်အသားထားသည့်မှာ၊ မြို့ရှားအစွန်အဖျားနှင့်ခြေားများမှာ ပြီးပြီး ပို့ဆောင်ရွက်စွဲ၊ တွင်
ကိုယ်ရှိရပ်။

အင်ပြင်မောင်သားများစီးရသော လျှောက်ကားတွင် ပုံမှန်စိန်နဲ့ ငြက်ပုံချုပ်ပါရသည့်အကျင့်များစီးရသော လျှောက်ကားတွင်၊ ပုံမှန်စိန်နဲ့ငြက်ပုံချုပ်မပါဘဲ၊ ပုံငြက်ပုံချုပ် င သာပါဘာတည်း။။

နီးတော်။

* This derivation of *khonan* connects it with the Pali *Koṇa*, *Kaṇṇa* through the Hindustani. For other derivations see the last number of the Journal— P M T.

PROCEEDINGS.

A Meeting of the Executive Committee of the Burma Research Society was held at University College (Commissioner Road), on Friday, March 7th, 1930, at 6-30 p. m.

PRESENT :

The Hon'ble Mr. Justice W. Carr, I.C.S. (*President*).
The Hon'ble Mr. Justice U Ba.
Ahmed Cassim, Esq., B.A. (*Hony. Treasurer.*)
J. S. Furnivall, Esq.
S. G. Grantham, Esq., B.A., I.C.S.
U Tun Pe, M.A., B.L., M.L.C.
Meer Sulaiman, Esq., M.A.
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
Mr. B. R. Pearn (*Hony. Secretary.*)

MINUTES :

1. Read and confirmed the Minutes of the previous meeting held on January 14th, 1930.

2. Elected the following Members to be Members of the Managing Sub-Committee for the year 1930 :—

J. S. Furnivall, Esq.
U Tun Pe,
U Po Sein.

3. Elected the following Members to be Members of the Text Publication Sub-Committee for the year 1930 ;—

Prof. Pe Maung Tin (*General Editor and Chairman.*)
U Tin,
U Po Kya,
J. S. Furnivall, Esq.
U Po Sein,
U Tun Pe,
G. H. Luce, Esq.,
Ahmed Cassim, Esq. (*Hony. Secretary.*)

4. Considered the list of Members, who had not paid their subscriptions on receipt of the V. P. P. receipt, and resolved to remove from the list of Members those who had definitely refused payment and to send reminder to the rest,

5. Recorded Circular No: 5, dated February the 4th, 1930, approving the publication during the current year, of an additional number of the Journal to be numbered Vol. XIV, Part 3

6. Recorded Circular No. 18, dated November 21st, 1930, approving of the proposed exchange of publications with the Kungl. Universitete Bibliotek, Uppsala.

7. Recorded letter No. 196/30, dated the 12th February 1930, from the Keeper of the Oriental Printed Books Department of the British Museum.

8. Resolved that, the names of Mr. M. S. Collis and U San Shwe Bu having been previously removed from the list of Members of the Society on account of non-payment of their subscriptions, the election of these gentlemen to the Executive and the General Committees of the Society at the Annual General Meeting was null and void ; and that their names be therefore omitted from the lists of Members of these Committees.

9. Resolved that U Kyi O be co-opted as a Member of the General Committee under Rule 13.

10. Accepted with thanks the offer of Mr. Meer Sulaiman to make an Index of the Journal from Vol. I, up to the end of the current Vol. XX.

B. R. PEARN,
Honorary Secretary.

March 7th, 1930.

BURMA RESEARCH SOCIETY

PUBLICATION SERIES.

General Editor—Professor PE MAUNG TIN.

Volumes Already Published.

Burmese
Texts No.

Burmese Texts No.	1. Owada-du Pyo by Seinda Kyawthu—Pyigymundyne Press	Rs. A
	..... .....	0 6
2.	Dewagomban Pyazat by U Kyin U—Aungzeyatu Press....	0 6
3.	Ommadandi Pyo by Hsameikkhon Ywaza—Pyigymundyne Press	0 8
4.	Kandaw Mingyaung Myittasa—Kawi Myet-hman Press	1 0
5.	Maung Kala Mahayazawingyi Vol. I—Pyigymundyne Press	4 0
6.	Padetha Thigyin by U Kyin U—Pyigymundyne Press	0 4
7.	Papahein Pyazat—Pyigymundyne Press	0 6
8.	Yezagyo Hkondaw Pyatton—Hanthawaddy Press	1 4
9.	Uteinna Pyo by Monywe Sayadaw—Hanthawaddy Press	2 4
10.	Pyinsa-papi Rakan by U Shwe Ni—Aungzeyatu Press	0 8
11.	Selections from Jataka Stories—Hanthawaddy Press	2 4
12.	Thutathoma Pyo by Hsameikkhon Ywaza—Sun Press	1 8
13.	Shwe Pyizo Wuttu by U Lat—Kawi Myet-hman Press	1 8
14.	Yazawin Gyaw by Thilawuntha—Wuntha Rekkha Press	0 8
15.	Gavampati (Mon)—Mon Pitaka Press, Moulmein	1 0
16.	Yadu, Bodawshin Egyin and Mingala luda by Seinda Kyawthu—Pyigymundyne Press	0 10
17.	Thathanashauk and Sundawgyi-sadan by U Ponnya—Aungzeyatu Press	0 4
18.	Sabēbin Wuthu by U Lat—Kawi Myet-hman Press	1 8

[*Translation into English*: The Glass Palace Chronicle.
A translation of the Hmannan Yazawin by Pe Maung Tin and G. H. Luce, Oxford University Press].

THE BURMA RESEARCH SOCIETY.
(FOUNDED 1910)

*For the Study and Encouragement of Arts, Science, History and Literature
in relation to Burma.*

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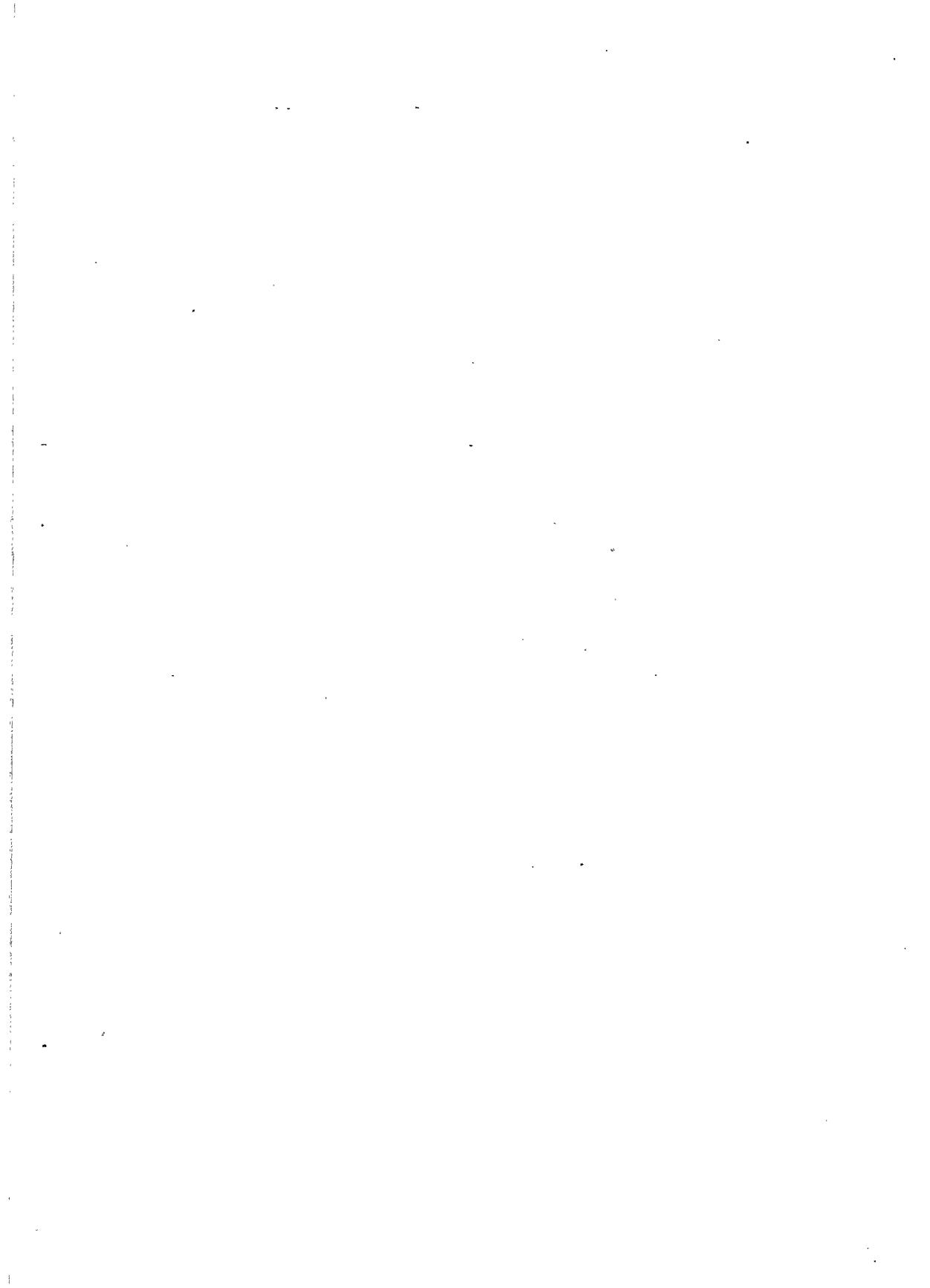
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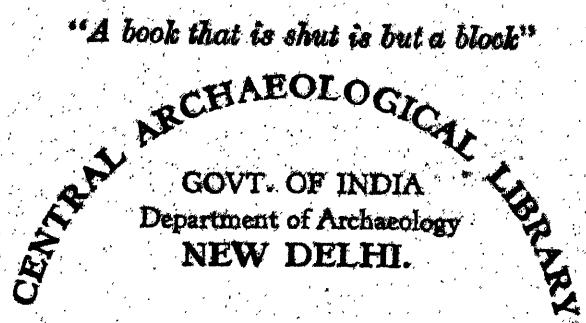
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IV ✓
Dr

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